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The Mirroure of the blessed lyf of Jesu Christ

Saint Bonaventura

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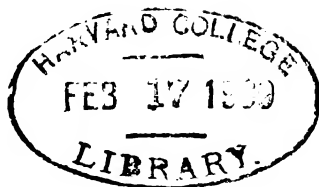
CLASS OF 1828

☉
☪ THE MIRROR OF THE BLESSED LYF OF JESU
CHRIST / A TRANSLATION OF THE LATIN WORK
ENTITLED MEDITATIONES VITÆ CHRISTI / ATTRI-
BUTED TO CARDINAL BONAVENTURA ☪ MADE
BEFORE THE YEAR 1410 BY NICHOLAS LOVE/
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INTRODUCTORY NOTE

THIS devotional Life of Our Lord is a free translation of portions of the Latin *Meditationes Vitae Christi*, a work variously attributed to S. Bonaventura, the Augustinian Cardinal Bonaventura Baduarius, and to Joannes Gorus, most frequently to the first-named. The *Meditationes* were popular over the whole of Europe, and were rendered into the vernacular of most Continental countries. The English version was made by Nicholas Love, prior of the Carthusian house of Mount Grace de Ingelby, Yorks., before 1410; in that year it was presented to Archbishop Arundel, noted for his vigorous persecution of the Lollards. Nothing is definitely known about Nicholas Love beyond the statement found in many manuscripts that the translation was made by him.¹

The ascription of the translation to T. Merton, or Morton, rests upon the note 'Explicit liber speculum vite Christi per T. Morton', found in MS. Bodley 131, a copy dating about 1460.

The number of manuscripts is very great, twenty-three are known to exist; but the textual variation between them is of so little importance that the plan adopted of reproducing one manuscript in collation with two others is justifiable. The manuscript I have chosen for the text is MS. Brasenose College e. 9 (now deposited in the Bodleian Library). This copy is quite perfect, containing portions intentionally omitted in other manuscripts; it is carefully written in a neat scribal hand, and has very few textual errors; it was made about 1430. An additional interesting feature

¹ In 1415 Henry V confirmed to Nicholas, prior of Mount Grace, the alien priory of Hinckley. This prior is most probably our translator.

in connexion with it is the fact of its having the translator's monogram at the foot of the first page.

The two manuscripts which I have collated with the Brasenose MS. are the Sherard MS. (in the possession of Lord Aldenham) and another Bodleian copy, MS. e. Musæo 35. Both are well-written and finely illuminated examples, and date from the latter half of the fifteenth century.

The 'Mirrour' was printed by Caxton? 1488, Pynson? 1495, and by Wynkyn de Worde in 1517 and 1523.

As regards the treatment of the text it is only necessary to say that the þ of the manuscript has been expanded to *th*; on the other hand, 3 has been retained, because of its difference in value; *ihu* has been written *Jesu* throughout. The punctuation is editorial, the pointing of the manuscript being of no value.

It is not expected that the language will present any difficulty, but as an aid to those who are unfamiliar with the earlier forms of our language a word-list has been added.

It is a source of deep regret to the editor that the late Lord Aldenham did not live to see the completion of a work in which he took great interest, willingly rendering every assistance in his power towards its publication. My thanks are also due to the Librarian of Brasenose College (Mr. G. H. Wakeling, M.A.), for permission to transcribe the college manuscript; and to Sir Henry Ingilby, for the loan of his copy.

To Dr. W. A. Craigie, who has read the proofs, I am greatly indebted for many valuable hints and suggestions; also I have to thank Miss E. R. Steane for her assistance in the production of the volume.

L. F. POWELL.

OXFORD.

- ¶ At the bygynnyng the prohome of the book that is
cleped the Mirroure of the bliffid lyf of Jesu Criste.

The first parte of the Moneday.

- ¶ A deuoute meditacioun of the grete counsaile in heuene
for the restorynge of man and his saluacioun. Cap^m. i^m.
- ¶ Of the manere of lyuyng of the blessed virgyne may^r
den Marie Cap^m. ij^m.
- ¶ Of the Incarnacioun of Jesu / and the feste of the Anⁿ
nunciacioun : and of the gretynge *Aue Maria*.
Cap^m. iij^m.
- ¶ How that oure lady went to Elizabeth and mekely
grette hir Cap^m. iiij^m.
- ¶ How Joseph thouȝte to leue priuely oure lady seynt
Marie Cap^m. v^m.
- ¶ Of the Natiuitie of oure lorde Jesu Criste. Cap^m. vj^m.
- ¶ Of the Circumcisioun of oure lorde Jesu. Cap^m. vij^m.
- ¶ Of the Epiphanye / that is the opoun schewynge of
oure lorde Cap^m. viij^m.
- ¶ Of the purificacioun of oure lady seynt Marie.
Cap^m. ix^m.

The secounde part for the Twesday.

- ¶ Of the fleyng of oure lorde Jesu in to Egipte.
Cap^m. x^m.
- ¶ Of the turnynge aȝeyne of oure lord Jesu fro Egipte.
Cap^m. xj^m.
- ¶ How the childe Jesu lasse alone in Jerusalem.
Cap^m. xij^m.

B

- ¶ What manere of lyuyngre oure lorde Jesu hadde / and what he dede fro his .xij. ȝere vnto the bygynnyngre of his .xxx. ȝere Cap^m. xiiij^m.
- ¶ Of the bapteme of oure lorde Jesu / and the wey therto. Cap^m. xiiij^m.

The thride part for the Wennesday.

- ¶ Of the fastyngre of oure lorde Jesu / and his temptaciouns in deserte Cap^m. xv^m.
- ¶ How oure lorde Jesu bygan to teche and gadre disciples Cap^m. xvi^m.
- ¶ Of the myracle done at the brydale of water turned into wyne Cap^m. xvij^m.
- ¶ Of the excellent fermoun of oure lorde Jesu in the hille Cap^m. xvij^m.
- ¶ Of the seruauunt of Centurio / and the sone of the litel kyngre heled of oure lorde Jesu Cap^m. xix^m.
- ¶ Of the Paletyke man let down in his bedde by the house helyngre / heled of oure lorde Jesu thorow the byleue of hem that beren hym Cap^m. xx^m.
- ¶ How that Martha was heled of hir siknes by touchyngre of the hem of oure lordes clothinge. Cap^m. xxj^m.
- ¶ Of the conuerfioun of Marye Mawdeleyne. Cap^m. xxij^m.
- ¶ Of the spekyngre of oure lorde Jesu with the womman Samaritane at the pytte of water Cap^m. xxij^m.
- ¶ How the disciples of Jesu plucked the eres of corne / and eten hit for hunger on the sabbot day. Cap^m. xxiiij^m.

The fourte part for the Thurreyday.

- ¶ Of the fedynge of the grete peple with brede multiplied Cap^m. xxv^m.

- ¶ Of the fleyng of oure lorde Jesu whan the peple wolde
haue made hym her kyng Cap^m. xxvj^m.
- ¶ Of the prayer of oure lorde Jesu in the hil : and hou
after he came to his disciples Cap^m. xxvij^m.
- ¶ Hou the Pharisees and othere token occasioun of
sclaundre of the wordes and dedes of Jesu.
Cap^m. xxviii^m.
- ¶ Of the special rewarde of oure lorde Jesu byhoten to
alle thoo that forsaken the world for his loue.
Cap^m. xxix^m.
- ¶ Of the transfiguracioun of oure lorde Jesu in the hille.
Cap^m. xxx^m.
- ¶ Of the fike man heled at the water in Jerusalem
cleped probatica piscina Cap^m. xxxij^m.
- ¶ Hou oure lorde Jesu caste oute of the temple the
biggers and the felleres aȝenst goddis lawe.
Cap^m. xxxiij^m.
- ¶ Of the rescuyunge of oure lorde Jesu by the tweyne
sistres / Martha and Marie. And of the two manere
of lyuynge / that ben actif and contemplatyf / in holy
chirche Cap^m. xxxiiij^m.
- ¶ Of the reysyng of Lazare and othere tweyne dede
bodies Cap^m. xxxv^m.
- ¶ How the Jewes token her counsaile and conspired
aȝenst Jesu in to his deth Cap^m. xxxvi^m.
- ¶ Hou oure lorde Jesu came aȝeyne to bethanye the
Saterday bfore palm fondey / and of the soper made
to him there / and of tho thinges done therat.
Cap^m. xxxvij^m.
- ¶ Hou oure lorde Jesu come to Jerusalem vpon palme
fondey Cap^m. xxxviii^m.

- ¶ What oure lorde Jesu didde from palm sonday in to the thorſday after next ſewynge. Cap^m.xxxviiij^m.
- ¶ Of that worthy ſopere that oure lorde Jesu made the nyzt bfore his paſſioun / and of the noble circumſtaunces that befel therwith . . . Cap^m.xxxix^m.

The fiſte part for the Fridaie.

- ¶ Of the paſſioun of oure lorde Jesu Criſt : and firſt of his prayer and takynge at matyne time. Cap^m.xl^m.
- ¶ Of the bryngynge of oure lorde Jesu bfore pilate at prime Cap^m.xli^m.
- ¶ How oure lorde Jesu was dampned to the deth of the croſſe aboute tierce of the day . . . Cap^m.xliij^m.
- ¶ Of the crucifienge of oure lorde Jesu at the ſext houre. Cap^m.xliij^m.
- ¶ How oure lorde Jesu ſalde vp the ſpirit at none. Cap^m.xliiij^m.
- ¶ Of tho thinges that byfel after the deth of oure lorde Jesu at after none Cap^m.xlv^m.
- ¶ Of the takynge doun of the croſſe oure lordes body Jesu at eueſong tyme Cap^m.xlvj^m.
- ¶ Of the burienge of oure lorde Jesu at complen tyme. Cap^m.xlvij^m.
- ¶ What was done of oure lady and othere after the burieng of Jesu Cap^m.xlvijij^m.

The fixte part for the Saturday.

- ¶ What oure lady and othere with here deden on the ſaturday Cap^m.xlix^m.

The feuenthe part for the sonendaye.

- ¶ Of the glorious refurrexioun of oure lorde Jefu / and of
the firfte apperynge of hym to his bliffed moder /
as it may be refonably trowed . . . Cap^m. l^m.
- ¶ How that Mawdeleyne and other maries come to the
graue Cap^m. lij^m.
- ¶ How oure lorde Jefu apperede after his refurrexioun
to Mawdeleyne Cap^m. liij^m.
- ¶ How oure lorde Jefu aperede to the thre maries.
Cap^m. liij^m.
- ¶ How oure lorde appered to petre . . . Cap^m. liiij^m.
- ¶ Of the comynge azen of oure lorde Jefu to the fadres /
and of here ioyful fonge Cap^m. lvm.
- ¶ How oure lorde Jefu apperede to the two difciples
goynge toward the caftel of Emaws . . . Cap^m. lvj^m.
- ¶ How oure lorde Jefu aperede to his apoftles and difci-
ples that were reclufed for drede on the felf day of
his refurrexioun Cap^m. lvij^m.
- ¶ How oure lorde Jefu apperede the viij day after to his
difciples / Thomas prefente Cap^m. lvij^m.
- ¶ How oure lorde Jefu aperede to the difciples in Galile.
Cap^m. lix^m.
- ¶ How oure lorde Jefu apperede to the difciples at the
fee tyberiaades Cap^m. lx^m.
- ¶ Of alle the apperynges of oure lorde Jefu in general.
Cap^m. lxj^m.
- ¶ Of the Afcencioun of oure lord Jefu . . . Cap^m. lxij^m.
- ¶ Of the fendynge doun and comynge of the holy goft.
Cap^m. lxiiij^m.
- ¶ Of that excellent and worthyft facrament of Cristes
bleffed body Cap^m. lxiiiij^m.

Attende lector huius libri prout sequitur
in anglico scripti quod vbicunque in
margine ponitur litera .N. ⁊ verba sunt trans-
latoris siue compileris in anglico praeter
illa que inferuntur in libro scripto / secundum
communem opinionem / a venerabili doctore
Bonauentura in latino de meditatione vite
christi. Et quum peruenitur ad processum et
verba eiusdem doctoris inferitur in margine
litera .B. prout legenti siue intuenti istum
librum speculi vite christi lucide poterit
apparere.

¶ Prohemium

Here byginneth the proheme of the book that is cleped the Mirroure of the blessed lyf of Jesu crist.

QUecumque scripta sunt / ad nostram doctrinam scripta sunt: vt per pacienciam / et consolacionem scripturarum / spem habeamus. Ad Romanos xv^o cap^o. iv. These ben the wordes of the grete ¶ N. doctour and holy apostil Paul. Confiderynge that the goostly lyuyng of alle trewe cristen creatures in this world stant specially in hope of the blisse and the lyf that is to come in another world: and for also moche as twayne thinges principally norisshen and strengthen this hope in man / that is pacience in herte and enfaumple of vertues and good lyuyng of holy men writen in bookes / and souereynly the wordes and the dedes writen of oure lord Jesu crist / veray god and man / for the tyme of his bodily lyuyng here in erthe: therefore to strengthe vs and comforte vs in this hope spekith the apostil the wordes aforseide to this entent: seienge / that alle thinges that ben writen generally in holy chirche and specially of oure lord Jesu crist / they ben writen to oure lore: that by pacience and comforte of holy scriptures we haue hope / that is to saye of the lyf and blisse that is to come in an other world.

¶ Here to accordyng spekeith seint Austyn thus: Goddes sone toke man: and in hym he suffred that longeth to man / and was made medecyne of man: and this medecyne is so mykel that it may not be thougt. For there is no pride / but that it may be iheled thorugh the mekenes of goddis sone: there is no couetise / bot that it may be heled thorugh his pouerte: ne wraththe / but that it may be heled thorugh his pacience: nor malice / but that hit may be heled thorugh his charitie: and more ouer there is no synne or wicked:

¶ Augu-
stinus de
agone
christiano.

nesse / but that he schal want it and be kept fro it / the
 whiche byholdeth inwardely and loueth and foloweth the
 wordes and the dedes of that man in whom goddes sone
 3af hym self to vs in to enfample of good lyuynge. Where-
 fore now bothe men and wymmen and euery age and
 euery dignyte of this worlde is stired to hope of euere-
 lasting lyf. And for this hope and to this entente / with
 holy writt also ben writen dyuerse bookes and tretees of
 deuout men : not onliche to clerkes in latyn / but also in
 englysh to lewed men and wommen and hem that ben of
 symple vnderstondynge. Among the whiche beth writen
 deuout meditaciouns of cristes lyf / more pleyne in certeyn
 parties than is expresse in the gospelle of the foure
 euangelistes. And / as it is seide / the deuout man and
 worthy clerk / Bonauenture / wroot hem to a religious wom-
 man in latyn. The whiche scripture and writynge / for
 the fructuose mater ther of sterynge specially to the loue
 of Jesu / and also for the pleyne sentence to comune vnder-
 stondynge / semeth amonge othere fouereynly edifienge
 to symple creatures : the whiche as children haue nede to
 be fedde with mylke of lyzte doctrine / and not with sadde
 mete of grete clergie and of hijs contemplacioun. Where-
 fore / at the instaunce and the prayer of somme deuoute
 soules / to edificacioun of suche men or wommen is this
 drawynge out of the forseide book of cristes lyf wryten in
 englysch / with more putte to in certeyn parties and also
 with drawynge of dyuerse auctoritees and materes as it
 semeth to the writere here of most spedeful and edifienge
 to hem that ben of symple vnderstondynge. To the whiche
 symple soules / as seint Bernard seith / contemplacioun of
 the manhede of criste is more lykyng / more spedeful / and
 more siker than is hijs contemplacioun of the godhede.
 And therefore to hem is principally to be sette in mynde

¶ Bernar-
 dus ad
 fratres
 cartusien-
 ses de
 monte dei.

the ymage of cristes incarnacioun / passioun / and resurrecc-
 cioun: so that a symple soule that kan not thenke bot
 bodies or bodily thinges mowe haue somewhat accordynge
 vnto his affecccioun wherwith he may fede and stire his deuoc-
 cioun. Wherfore it is to vndirstonde at the bygynnyng
 as for a principal and general rule of dyuers ymagina-
 ciouns that folowen after in this book / that the discryuynge
 or speches or dedes of god in heuene and angeles and
 other gostly substaunces ben only writen in this manere and
 to this entent / that is to seie as deuoute ymaginaciouns
 and liknesses stiryng symple soules to the loue of god and
 desire of heuently thinges. For / as feint gregory feith /
 therfore is the kyngdom of heuene likened to erthely
 thinges: that by tho thinges that ben visibill / and that
 man kyndely knoweth / he be stired and rauysched to loue
 and desire gostly invisibill thinges that he kyndely knoweth
 not. Also feint John feith / that alle tho thinges that Jesu
 dide ben not writen in the gospels. Wherfore we mowen
 to steryng of deuocioun ymagine and thynke dyuerse
 wordes and dedes of hym and othere that we fynde not
 writen / so that it be not aȝenst the byleue / as feynt gregor
 and other doctoures seyne: that holy writt may be expownd
 and vndirstonden in dyuers maneres and to dyuerse pur-
 poses / so that it be not aȝenst the bileue or gode maneres.
 And so what tyme or in what place in this book is writen /
 that thus dide or thus spak oure lord Jesu or othere that
 ben spoken of / and it mowe not be preued by holy writ / or
 grounded in expresse seienge of holy doctoures / it schal be
 taken none othere wise than as a deuoute meditacioun that
 it myȝte be so spoken or doon.

¶ De sano
intellectu
huius
libri.

¶ Gregor-
ius in ora-
tione.
Simile est
regnum
celorum
thesauro.

¶ Nota
bene.

¶ And so for as moche as in this book ben conteyned
 dyuerse ymaginaciouns of cristes lyf: the which lyf fro the
 bygynnyng in to the endyng euermore blessed and with

outen synne / passynge alle lyues of alle othere seyntes / as for a synguler prerogatyf may worthely be cleped the blessed lyf of Jesu Crist. The whiche also be cause that it may not be fully discryued as the lifes of othere seyntis / but in a maner of lickenes as the ymage of mannis face is schewed in the mirrour : therfore as for a pertynent name to this book it may skilfully be cleped the mirrour of the blessed lyf of Jesu crist.

¶ Nomen
libri.

¶ Bona-
uentura
incipit.

¶ Beata
Cecilia.

¶ Furthermore forto speke of the prophitable mater of this book. The forsaide clerk bonauenture / spekyng to the womman forsaide / in his proheme byginneth in this manere sentence. Among other vertues commendynge of the holy virgyne Cecile it is writen that sche bare alwey the gospell of crist hyd in hir breste : that may be vnderstonde that of the blessed lyf of oure lord Jesu crist writen in the gospell sche ches certeyne parties moſte deuoute / in the whiche sche fette hir meditacioun and hir thouȝt nyȝt and day with a clene and hole herte. And whan sche had so fully al the manere of his lyf ouer gone / sche bygan aȝeyne : and so with a likynge and ſwete taſt goostly ſchewynge in that manere the goſpel of crist / ſche fette and bare it euere in the priuete of her brest. In the ſame manere I counſeile that thou doo. For among alle goſtly exerciſes I leue that this is moſt neceſſarye and moſt profitable : and that may brynge to the hiȝeſt degre of good lyuyng / that ſtant ſpecially in perfite deſpiſynge of the world / in paciencce ſuffryng of aduerſitees / and in encres and in getyng of vertues. For ſothely thou ſchalt neuere ſynde where man may ſo perfyȝtly be tauȝt : Firſt forto ſtable his herte aȝenſt vanytees and diſceyuable likynges of the world : alſo to ſtrengthe hym amonge tribulaciouns and aduerſitees : and furthermore to be kept fro vices and to getyng of vertues / as in the bliſſed lyf of oure lord Jesu / the whiche was euere with oute de

¶ Nota tria
vtilia ex
vita chriſti.

fauchte moſte perfyte. Firſt / I ſeie that beſy meditacioun and
 cuſtomable of the bleſſid lyf of Jeſu ſtableth the ſoule and
 the herte aʒenſt vanitees and deſceyuable likynges of the
 world. This is opounly ſchewed in the bleſſid virgyne
 Cecile / biſore nempned / whan ſche filled ſo fully hir herte
 of the lyf of Criſt / that vanytees of the world myʒt not
 entre in to hir. For in al the grete pompe of wedding /
 where ſo many vanitees ben vſed / whan the orgenes blewen
 and ſongen / ſche ſette hir herte ſtably in god / ſeiege
 and preyenge: Lord! be my herte and my body clene
 and not deſoiled: ſo that I be not confounded.

¶ Primum.

¶ Exem-
 plum
 de beata
 Cecilia.

¶ Alſo as vnto the ſecoude. Wherof han martires her
 ſtrengthe aʒenſt dyuerce tourmentis / bot / as ſeynt Ber-
 nard ſeith / in that they ſetten all her herte and deuocioun
 in the paſſioun and the woundes of criſte? For what tyme
 the martir ſtant with al the body to rent / and neuertheles
 he is ioyful and glad in alle his payne: where troweſt is
 than his ſoule and his herte? Sothely in the woundes of
 Jeſu. 3e / the woundes not cloſed / bot open and wyde to
 entre ynne: and elles he ſchulde ſele the hard yren and
 not mowe bere the payne and the ſorwe / bot ſone faile
 and denye god. And not onliche martires / bot alſo con-
 feſſours / virgynes / and alle that lyuen riʒtwiſly / deſpifynge
 the worlde in many tribulaciouns / infirmytees / and dedes
 of penaunce: bothe kepen pacience / and alſo more ouer
 therewith ben ioyful and glad in ſoule / as we mowe ſeen
 alday: and why ſo bot for her hertes ben more propurly
 in criſtes body / be deuoute meditacioun of his bleſſed lyf /
 than in hir owne bodies?

¶ Secun-
 dum.

¶ Nota
 Bernardus
 de mar-
 tyribus.

¶ And as to the thridde poynt: that it kepeth fro vices
 and diſpoſeth ſouereynly to getyng of vertues: preveth
 wel in that the perfectioun of alle vertues is founden in
 criſtes lyf. For where ſchalt thou fynde ſo open enſample

¶ Tercium.

¶ Bernar-
dus super
cant. : fer-
mone 22^o.

¶ Nota.

¶ N.

and doctrine of fouereyn charite / of perfite pouerte / of
profounde mekenes / of pacience and other vertues as in
the blessed lyf of Jesu crist? Herfore seith seynt Bernard :
that he trauailleth in vayne aboute the getyng of vertues
who so hopeth to fynde hem owhere bot in the lorde of
vertues / whos lyf is the mirrour of temperaunce and alle
othere vertues. Lo here grete comforte and goostly pro-
fytte in deuouzt contemplacioun of cristes bleffid lyf. Where-
fore thou that coueytest to fele truly the fruyte of this
book / thou moſte with al thy thouzt and al thyn entente
in that manere make the in thy soule present to tho thynges
that ben here writen / seide / or done of oure lord Jesu :
and that befily / likyngly / and abidyng : as theyh thou
herdest hem with thy bodily eeres / or seie hem with thyne
eizen done : pyttyng away for the tyme and leuyng alle
othere occupaciouns and besynesses.

¶ And though it so be that the bigynnyng of the matere
of this book / that is the bleffid lyf of Jesu crist / be at his
Incarnacioun : neuertheles we mowe firſte deuoutliche
ymagine and thenke ſomme thinges done byfore touching
god and his aungels in heuene : and also as anemptes the
bleffid virgyne / oure lady ſeynte marye / in erthe : of the
whiche is to biginne. And for also moche as this book
is deuyded and departed in viij parties / after viij daies of
the weke : euery day one party or ſomme therof to ben
had in contemplacioun of hem that han therto deſire and
deuocioun. Therefore at the Moneday / as the firſte worke-
day of the weke / bygynneth this goſtly werk / tellyng
firſte of the deuoute iſtaunce and deſire of the holy
aungelis in heuene for manis reſtoringe and his ſalua-
cioun : to ſtire man amonge other that day ſpecially to
worſchippe hem : as holy chirche the ſame day maketh
ſpecial mynde of hem. Also not oneliche the mater of

this book is pertynent and profitable to be had in contemplacioun the forseide dayes to hem that wollen and mowen / bot also as it longeth to the tymes of the 3ere : as in aduent / to rede and deuoutly haue in mynde fro the bygynnyng in to the natiuite of oure lord Jesu : and thereafter in that holy feste of cristemasse : and so forth of othere matires / as holy chirche maketh mynde of hem in tyme of 3ere. And among othere who so redeth or hereth this book / felynge eny goostly swetnes or grace there thoru3 / preie he for charitie specialy for the auctour and the drawere out therof / as it is writen here in Englisshe to the profyte of fymple and deuout soules / as it was seide byfore. And thus endeth the proheme : and after foloweth the contemplacioun for Moneday in the firste party and the firste chapitle.

¶ The firste partie hath fife chapitres touchinge contemplacioun for Moneday and for the tyme of Aduent / as it foloweth after.

¶ A deuoute Meditacioun of the grete counseile in ¶ Cap^m.jm. heuene for the restorynge of man and his fauacioun.

AFter the tyme that man was exiled oute of the hize Citee of heuene by the ri3twis dome of all my3ty god / fouereyne kyng thereof / for his trespas and his synne : and so wrecchedly lay in presoun / and was holden in the bondes of that tyraunt the deuel of helle / that none my3te come a3en to that blessed citee the space of fyue thowsand 3ere and more : alle the blessid spirites of heuene desiryng the restorynge of her companye / that was fallen down with lucifer / hadden grete compassioun of so longe meschief of man that was made to here restorynge / and preiden often for his restorynge / but specially and with more instaunce

¶ N. B. whan the tyme of grace was comen. What tyme / as we mowen deuoutly ymagyne / alle that blessid companye of aungels gedered to gidre with one wille and fouereyne deuocioun fellen doun prostrate to fore the trone of almyȝty god / kyng of heuene. And gabriel / to whom / as feint Bernard seith / was made special reuelacioun of cristes incarnacioun / in her alther name seide in this manere:

¶ Bernardus. Almyȝty lord / it liked in ȝoure hiȝe maieſte / of ȝoure endeles goodnesse / to make of nouȝt that noble and reſonable creature / man / for oure conforte and oure goodnesse : that of hym ſchulde be made the reſtorynge of oure false companye / lucifer and his felawes / that fellen doun fro vs by apoſtacie : ſo that he ſchulde dwelle here in this bliſſed place with vs / louynge and worſchippyng ȝow with outen ende. But loo / good lorde / now alle thei periſſhen and none is ſaued : and in ſo manye thowſand ȝere paſſed / we ſeie none of hem alle here. Oure enemyes hauē the victorie : and of hem oure party is nouȝt reſtored / but the priſoun of helle continuallye filled. Wherto / lorde / be they borne to ſo greet meſchief? For though it be done after ȝoure riȝtwiſneſſe : neuertheleſſe / lord / it is now tyme of mercye. Haueth in mynde that ȝe made hem after ȝoure owne likneſſe : and though her forme fadres folily and wrecchedly breken ȝoure maundement or heſte : neuertheles ȝoure mercye is aboue alle thinges. Wherefore all her eyȝen ben ſette vpon ȝow / as the ſeruantes in the lordes handes / til ȝe haue mercye / and helpe hem with a ſpedeful and heleful remedie.

¶ De contencione inter miſericordiam et veritatem.

¶ Herewith bygan a manere of altercacioun and diſputoun bytwixe the foure kynges douȝtres / that is to ſaie / mercy and ſothfaſtneſſe / pees and riȝtwiſneſſe. Of the whiche foure / mercye and pees accordynge to the aungels prayer forſeide weren fauorable to mannis reſtorynge : but

the tother tweyne sistres / sothefastnes and riȝtwisnesse / aȝ
ȝeyne seiden : als seint Bernard be deuouȝt ymaginacioun
maketh herof a faire processe and a long. But sorto take
therof schortly / as to oure purpos at this tyme / sumwhat in
othere manere and in othere wordes we mowen ymagyne
and thenke thus : First / mercy and pees knelynge to fore
her fader / kyng of heuene / by the prophetes wordes Dauid
seiden thus : Lorde / schalt thou cast away fro the man with
owten ende / or hast thou forȝeten to doo mercye ? And
this often and longe tyme they reherfeden. Thanne seide
oure lorde : Lete clepe forth ȝoure othere tweyne sustres /
the whiche ȝe seen redy aȝenst ȝow / and lete vs here also
what they wole seie herto.

¶ Ber-
nardus
in sermone
de annun-
ciacione.

¶ Num-
quid in
eternum
proiciet
deus.

¶ And whan they were cleped / and comen alle togidre /
mercy bygan and seide in this wise : My fader of mercy /
it was ȝoure wille euere with outen ende amonge ȝoure
othere douȝtres / my sustres / to ȝeue me that prerogatyf
abouen alle ȝoure werkes / that not onliche I schulde
specially regne here with ȝow in heuene / bot also that the
erthe schulde be replenyfched and filled with me to so
mykel vertu that who so wolde trewely and bifely aske
my help in any meschief or nede / he schulde with outen
fayle fynde ȝoure focour and helpe thorugh the mediacioun
of me. But loo now / my dere fader / that worthy party of
erthe and ȝoure noble creature man / in his grete wrecched-
nesse and meschief so longe tyme liggyng / cryeth con-
tynuellyche and asketh after myn helpe : and now tyme
is comen in the whiche but ȝe helpe and saue hym I
perisshe and lese my name.

¶ Miseri-
cordia.

¶ Miseri-
cordia
eius super
omnia
opera eius.

¶ Miseri-
cordia
domini
plena est
terra.

¶ Here aȝenst the other sifter / sothefastnesse / seide :
And ȝe knowen wele my fader / sothfast god / that I am
the bygynnyng of ȝoure wordes / and after ȝe made man
in so grete worthynesse / ȝe wedded me to hym in that

¶ Veritas.

¶ Prin-
cipium
verborum
tuorum /
veritas.

condicioun that what tyme he breke 3our heste / he and alle that comen of hym schulde lese hir bleffid lyf and be dampned and done to dethe. Wherefore sithen he forfoke me / and betoke hym to 3oure enemye and myne / the fader of lesyng / witnessyng my sifstre ri3twisnesse / I perishe and lese my name but he hath the dethe that he hath deserued.

¶ Justicia.

¶ Justicia
tua /
justicia in
eternum :
et lex tua
veritas.

¶ Thanne spake ry3twisnesse and seide : Ri3twyse lorde / my fader / thou hast ordeyned me gouernour of thy dome / lastyng with outen ende : and my sifstre truthe techen of thy lawe : and al though it so be that oure sifter mercye be stired of pitee and a gode 3ele for mannys sauacioun : neuertheles in that sche wolde saue hym that hath so greetly forfeited a3enst 3ow and vs also with outen dewe satisfaccioun / sche wolde destroye vs bothe hir sifstren / that is to seie trewthe and ri3twisnesse / and fordene oure name.

¶ Pax.

¶ In pace
factus
est locus
eius.

¶ Herwith the ferthe sustir / Pees / came forth / and first soberly blamyng her sustres for here contrarious wordes and her stryf / seide to hem thus : Knowe 3e not wele / sustres / that oure fader hath ordeyned and made his place onliche there as I am / and I may not abide ne dwelle there as is stryf or disencioun ? and that is no3t semely / bot fully a3enst kynde to be amonge vertues. Wherefore but 3e cese of stryf and be accorded / I mo3te forfake 3ow and my fader also. Lo here a grete contrauerfy bitwix these foure dou3ters of oure lorde : and so grete refones that it was no3t feyn how that in mannys sauacioun / mercy and sothfastnesse / pees and ri3twisnesse / my3t fully be kept and accorded.

¶ Pater
dedit omne
iudicium
filio.

¶ Than bad the fader of heuene / that for also mykel that he hadde committed and 3euene alle his dome to his dere sone / souereyne wifdome / kyng euerlastyng / with hym

in one godhede / that thise foure douztres schulde goo to hym / he to termyne this questioun and 3eue a dome thereon. And than the kyng / fouereyn wisdom / wroot the sentence and the dome in this matere / and toke it to his Chauncelere / Refoun / to rede it in his name / faienge in this wordes : This douzter sothfastnesse feith / that sche perissbeth and leseth her name / but man haue the deth that he hath differued : and with her accordeth her suster rijtwisnesse : and on the othere side mercy feith / that sche perissbeth and leseth hir name / bot man haue mercy and be saued : and with her accordeth the ferthe sustre Pees. Wherefore to accomde alle thise to gidre / and for a fynal dome in this matire / let be made a gode dethe of man : so that one be founden with outen synne that may and wole innocently and for charitee suffre deth for man : and thanne haue they all that they asken. For than may not deth lenger holden hym that is with owten synne or trespas : and so he schal pers hym / makyng in hym a hole and a way / thoruz the whiche man may passe and be saued.

¶ Judicium
regis.

¶ In this sentence and dome alle the courte of heuen / wondring and commendynge the fouereyn wisdom / asfenteden wel herto : but furthermore askeden amonge hem self / where that one myzte be founden that schulde fulfille and do this dede of charite.

¶ And than mercy toke with hir refoun and souzte among alle the ordres of aungels in heuene to se whether any of hem were able to doo this dede : bot ther was none. Also sothfastnesse souzte fro heuene to the clowdes bynethen / whether there were eny creature that myzte perfourme it : and they weren alle vnable.

¶ Rijtwisnesse went down to Erthe and souzte among the hi3e hilles / and in to the depe pytte of helle / whether there were eny man that myzte take this good and innoc

¶ Domine
in celo
miserico-
dia tua &c.

¶ Omnes
declinaue-
runt &c.

¶ Non est
qui faciat.

¶ Non est
vsque ad
vnum.

¶ Racio
incarna-
cionis filii
dei.

cent deth; but there was none founden clene of synne /
no / not the child of one dayes birthe. And so sche went
a3en vppe to hir sustres tellynge / that alle men had for-
feted and weren vnable: and there was non that myzte
do that good dede. Wherefore they weren alle full fory
and heuy that they myzte not synde that one that they
desireden. Than seide pees: Wete 3e not wele / that the
prophete that seide there is none founden that may done
good: afterward he putteth to more and seith / til it come
to oon: this oon man may be he that 3af the sentence
forfaide of mannis sauacioun. Wherefore preie we hym
that he wole helpe and fulfille it in dede. For to hym
speketh the prophete after in the foreseide psalme / saienge:
Lord / thou schalt saue man and bestes after thy mykel mercy.
Bot thanne was a questioun amonge the sustres committed
to Refoun forto determyne which persone of thre / fader
and sone and holy goost / one god / schulde become man
and doo this merciful dede. Thanne seide refoun: That for
als mykel as the persone of the fader is properly dredeful
and myzty: the persone of the sone al wyse and witty:
and the persone of holy goft mošte benigne and goodly:
the secound persone semeth most conuenient as to the
fulle acorde of the forseide sustres to the skilful remedie
of man and to the mošte resonable victorie of the enemye.
For as anemptis the firste: 3if the persone of the fader
schulde doo this dede / for his drede and myzt mercy and
pees myzte sumwhat haue him suspecte as not fully fauor-
able to hem: and so on the tother side / for the fouereigne
benignyte and goodnesse of the holy gooste / truthe and
ri3twisnesse myzt drede of nou3t ful satisfaccioun / but to
mykel mercy of hym. Wherefore as a good mene / euene
to bothe parties / the persone of the sone is most conue-
nient to performe this dede thoruz his fouereyn wit and

wisdome. Also it semeth most skilful remedye to man : for also mykel as he forfeted by vnwytte and foly that fatisfaccioun be made for hym by sothefast wisdome / that is the sone. So that as he fel to dethe by the false worde of the fende / that he rise aȝen to lyf by the trewe worde of god. And as for most resonable victorie of the enemy / it is skilful that as he conquered man by wicked sleȝte and false wisdome : so he be ouercome and venquysshed by good sleȝte and trewe wisdome. And whanne resoun had faide this verdyt / the fader seide it was his wille that it schulde be so : the sone ȝaf gladly his assent therto : and the holy gost seide he wolde worche therto also. And than fallynge doun alle the holy spirites of heuene and fouereynly thonkyng the holy trinite / the foure sustres asorde seide weren kessid and made acorde. And so was fulfilled that the prophete dauid seide : Mercye and sothefastnesse metten louely to gidere : Riȝtwisnes and pees hauen kised.

¶ And thus was termyned and ended the grete counseille in heuene for the restorynge of man and his fauacioun. The whiche processe schal be taken as in liknesse and oneliche as a manere of a parable and deuouȝte ymagynacioun / stiryng man to loue god fouereynly for his grete mercye to man and his endeles godenesse : also / to honour and worschippe the blissed aungelis of heuene for hir good wille to man and for his fauacioun makynge continuele befyneffe : and also / to loue vertues and hate fynne that brouȝt man to so grete wrecchednesse. And thus mykel and in this manere may be faide and thouȝt by deuouȝt contemplacioun of that was done abouen in heuene bifore the Incarnacioun of Jesu. Now goo we doun to erthe : and thynke we how hit stood with his blessid moder marie / and what was hire lyuyng here bifore the incarnacioun that foloweth after.

¶ Misericordia et veritas obuiauerunt sibi &c.

¶ Ca^m. 2^m. ¶ Of the manere of lyuynge of the blessed virgyne mayden marie.

AS it is writen in the lyf of oure lady feynt marye / whan sche was thre ȝere olde sche was offred in the temple of hir fader and moder / and there sche abode and dwelled in to the fourtenth ȝere : and what sche dede / and how sche lyuede there in that tyme / we mowen knowe by the reuelaciouns made of hir to a deuouȝt woman / the whiche men trowen was seint Elizabeth. In the whiche reuelaciouns is conteyned among othere / that oure lady tolde to that same womman and seide in this manere : Whan my fader and my moder lasten me in the temple I purposed and sette stably in my herte to haue god vnto my fader : and ofte fithes with grete deuocioun I thouȝt what I myȝt doo plesynge to god : so that he wolde vouche sauſ to sende me his grace : and here with

¶ Nota tria precepta.

I was tauȝt and I lerned the lawe of my lord god. In the whiche lawe / of alle the hestes and byddyngeſ / principally I kepte thre in my herte. The firſte is : Thou schalt loue thy lord god with all thyn herte / with al thy soule / with al thy mynde / and with al thy myȝt : the ſecound : Thow schalt loue thy neiȝhebore as thy ſelf : and the thridde is : Thou schalt hate thyn enemy. Theſe thre I kepte trewely in herte / and anon I conceyued and toke alle the vertues that beth conteyned in hem. For there may no ſoule haue eny vertue but it loue god with alle the herte : for of this loue cometh al the plente of grace : and after it is comen it abideth nouȝt in the ſoule / bot renneth out as water bot it ſo be that he hate his enemyes / that is to ſaie vices and ſynnes. Wherefore he that wole haue grace and kepe it / it byhoueth that he diſpoſe and ordeyne his herte to loue and to hate / as it is ſeide. And ſo I wole that thou doo in manere as I didde. I roſe vp algate at mydnyȝt and

¶ Nota odium inimicorum.

went forth byfore the au3ter of the temple / and there with
 also grete desire and wille and affeccioun as I kowthe and
 my3te / I asked grace of all my3ty god to kepe tho thre
 heftes and alle othere biddynge of the lawe : and so stond
 ynge to fore the au3ter I made vij peticiouns to god / the
 whiche ben these. Firft / I asked grace of all my3ty god /
 thoru3 the whiche I my3t fulfille the hefte of loue / that is
 to fay / forto loue hym with al my herte / &c. : the secounde /
 I asked that I my3t loue myn neigheboure after his wil
 and his likynge / and that he wolde make me to loue alle
 that he loueth : the thridde / that he wolde make me to
 hate and efchewe alle thing that he hateth : the ferthe /
 I asked mekenes / pacience / benignyte / and fwettenesse /
 and alle othere vertues by the whiche I my3t be graciofe
 and plesynge to goddes si3te : the fifte peticioun I made to
 god / that he wolde lete me fe the tyme in the whiche that
 bleffid mayden schulde be born that schulde conceiue and
 bere goddes sone : and that he wolde kepe myne eyzen
 that I my3t see hire / myne eris that I my3t here hir speke /
 my tunge that I my3t preife hir / myne hondes that I my3t
 ferue hir with / my feete that I my3te goo to hir feruife and
 myne knees with the whiche I my3te honoure and wor
 schippe goddes sone in hir barme. In the fixte peticioun
 I asked grace to be obefiaunt to the biddynge and the
 ordenaunces of the bi3shop of the temple. And in the
 feuenthe I prayde god to kepe all the peple to his feruife.

¶ Nota
 orationem
 Marie
 media
 nocte.

¶ Nota vij
 petitiones
 Marie.

¶ And whan the forfeide womman / cristes feruaunt /
 had herd these wordes sche seide a3eyn : A / swete ladye /
 were not 3e ful of grace and of alle vertues? And the
 blessed mayden marye answerde : Wete thou wele certeyne
 that I held my self als guilty / mo3te abiecte / and vnworthy
 the grace of god / as thow : and more ouer trowest thou /
 dou3ter / that al the grace that I hadde / I hadde with outen

¶ Nota
bene.

trauaile? Nay / not so: but I telle the / and do the to wite / that I hadde no grace / gifte / nor vertue of god / with oute grete trauaile / contynuele prayer / ardaunt desire / profounde deuocioun / and with many teres and moche affliccioun: spekyng / thenkyng / and doynge alle wey as I kouthe and myȝte that was plesing to god: that is to say outake the holy grace thorouȝ the whiche I was halowed in my moder wombe. And furthermore oure lady seide: Wite thou wele in certeyne that there cometh none grace in to a mannys soule but by prayer and bodily affliccioun: and after that we haue ȝeuen to god tho thinges that we mowen / though they ben litel and fewe / than cometh he in to the soule / bryngyng with hym so grete and so hiȝe giftes of grace that it semeth to the soule that sche faileth in her self and leseth mynde / and thenketh not that euere sche seide or dede eny thing plesyng to god / and than sche semeth in hir owne siȝt more soule and more wrecched than sche was euere byfore.

¶ Jero-
nimus.

¶ All this sentence is conteyned in the forseide reuelaciouns. Also seynt Jerome / writyng of hir lyfe / seide in this manere: that the blessed mayden marye ordeyned to hir self this manere of rule in lyuyng / that fro the morwe into the tierce of the day sche ȝaf hire all to prayeres: and fro tierce in to none sche occupied hir bodily with weuyng werk: and este fro none sche went not fro prayeres til the aungel of god come and appered to hir / of whos hande sche toke mete to the bodily sustinaunce: and so sche profited algate bettre and bettre in the werk and in the loue of god. And so it byfel that sche was founden in wakyng the firste / in the wisdome of goddes lawe most kunnyng / in mekenes most lowe / in the songes and the psalmes of dauid most conuenient and semeliche / in charite most gracious / in clennesses most clene / and in all manere vertue

moſt perfite. Sche was fad and invariable: ſo ſerforth that as ſche profited better and better / ſo was there none that euere ſyhe or herde hir wrooth. Alle hir ſpeche was ſo ful of grace that god was knowen by here tonge. Sche was contynuelliche abidyng and dwellyng in prayere and in the lore of goddes lawe: and algate beſy aboute hir felawes that none of hem ſchulde trefpace or ſynne in any word / and that none ſchulde lawhe diffolutely / and alſo that none of hem ſchulde offende other thoru; pryde or any wrong. And euere with oute faillynge ſche bleſſid god. And leſt perchaunce by eny gretynge or preyinge ſche ſchulde be letted fro the louynges of god / what tyme eny man grette hir / ſche answered aȝen *Deo gracias* / that is to ſay / thonked be god: wherefore of hir ſprong firſt that what tyme holy men ben gret they ſeien aȝeyn *Deo gracias* / as ſche dide. Sche was fedde of the mete that ſche toke of the aungels hande: and that mete that ſche toke of the biſſhop of the temple ſche ȝaf to pore men. Euery day goddes aungelle ſpake with hir / and als he ſchulde to his derworthe fuſtre or moder / ſo he ſerued and was obeifaunt to hir. Thus moche ſeith ſeynt Jerome of hir lyf. Furthermore in hir fourtenthe ȝere that bleſſed mayden marye was wedded to Joſeph by the reuelacioun of god: and thanne wente ſche home aȝen in to nazareth: als it is wryten by proces in the ſtorie of hir natiuitie.

¶ Nota
deo
gracias.

¶ But thus myche at this tyme ſuffiſeth to haue in mynde and in contemplacioun of the thinges that byfellen byfore the Incarnacioun: the whyche who ſo wil wele thynke and haue deuoutly in mynde and ſolwe vertuouſly in dede / he ſchal fynde hem ful of gooſtly fruyte. Now come we to ſpeke of the Incarnacioun of oure lord Jeſu.

¶ Luca
primo
capitulo.
¶ Cap^m.3^m.

¶ De incarnatione Iesu super euangelium *Missus est*.
Luca primo capitulo.

¶ Of the Incarnacioun of Jesu / and the feste of the
annunciacioun : and of the gretynge *Aue maria*.

WHan the plente of tyme and of grace was
come in the whiche the hiȝe trinite ordeyned
to faue mankynde / that was dampned thorū
the synne of Adam / for the grete charite
that he hadde to mankynde stirynge hym his grete mercy /
and also the prayer and the instaunce of alle the blessed
spirites of heuene : after that the blessed mayden marie /
wedde to Ioseph / was gone home to nazareth / the fader
of heuene called to hym the archaengel gabriel and seide
to hym in this manere : Go to oure dere douȝter marye /
the spouse of Ioseph / the whiche is most chere to vs of
alle creatures in erthe / and saie to hir that my blessed sone
hath coueyted hir schap and hir beaute / and chosen hir
to his moder : and therfore praye hir that sche resceyue
hym gladly : for by hir I haue ordeyned the hele and
the saluacioun of al mankynde : and I wole foreȝete and
forȝeue the wrong that hath be done to me of hym here
byfore.

¶ Petrus
Rauenien-
sis.

¶ Now take hede and ymagyne of goostly thing as it
were bodily / and thinke in thyn herte / as thou were present
in the sȝt of that blessed lord / with how benigne and glad
semblaunt he speketh these wordes : and on the tother side
how gabriel / with a likynge face and glad chere / vppon
his knees knelynge and with drede reuerently bowynge /
resceyueth this message of his lorde.

¶ And so anon Gabriel risynge vppe / glad and iocunde /
toke his sȝt fro the hiȝe heuene to erthe and in a moment
he was in mannys likenesse byfore the virgyne marye /
that was in hire priue chambre that tyme closed and in

here prayeres or in here meditaciouns/ perauenture redyng
 the prophecie of ysai^e touchyng the Incarnacioun: and
 3it also fwittly as he flew his lord was come byfore / and
 there he fonde alle the holy trinite comen ^{ere} or his messagere.
 For thou schalt vnderstonde that this blessed incarnacioun
 was the hi3e werk of alle the holy trinite / though it so be
 that al only the persone of the sone was incarnate and
 bycome man.

¶ But now be war here that thou erre nou3t in ymagy^e ¶ Nota.
 nacioun of god and of the holy trynyte / supposyng that
 thise thre persones / the fader / the sone / and the holy goost
 ben as thre erthely men that thou seest with thy bodily
 ey3e: the whiche ben thre dyuerse substaunces / eche de
 parted fro other / so that none of hem is other. Nay / it
 is not so in this gostely substaunce of the holy trinite: for
 tho thre persones ben one substaunce and oon god / and
 3it is there none of thise persones othere: but this mayst
 thou nou3t vnderstonde by mannys resoun ne conceyue with
 thy bodily witt. And therefore take here a general doctrine ¶ Nota
 in this matere now for all gate. What tyme thou hereft bene.
 or thynkest of the trinyte / or of the godhede / or of goostly
 creatures as aungeles and foules / the whiche thou maist nat
 see with thy bodily ey3e in her propre kynde / ne sele with
 thy bodily witt / studie not to fer in that mater / occupie
 not thy witt therwith as thou woldest vnderstonde it by
 kyndely resoun: for it wole not be while we be in this
 bustous body / lyuyng here in erthe. And therefore whan
 thou hereft eny suche thing in byleue that passeth thy
 kyndely resoun / trowe sothfastly that it is soth / as holy
 chirche techeth / and goo no further. And so thou schalt
 byleue in this matere of the Incarnacioun / that the seconde
 persone in trinite / goddes sone of heuene / came in to erthe
 and took flesche and blood of the blessed virgyne Marye /

and bycame verray man ⁊ and ȝit was he neuere departed fro the fader or the holy goſt in his godhede / but euere was dwellynge ſtille with hem one verrey god in heuene.

¶ But now forto go to oure purpoſ of the Incarnacioun bifore ſeide : take hede and haue in mynde as thou were preſent in the priue chaumbre of oure lady / where the holy trinite is preſent with his aungel gabriele. A lorde / what houſ is that where ſuche geſtes ben / and ſuche thinges ben done ! For thouȝ that the holy trinite is euery where by preſence of his godhede / neuertheles thou maiſt thenke and vnderſtonde that he is there in a more ſpecial manere by reſoun of his hiȝe werk of the Incarnacioun. Gabriel than entred in to maryes chaumbre that was ſtoken fro men / bot noȝt fro aungelis / as ſeint Bernarde feith / knelinge with reuerence bygan his meſſage in theſe wordes : Heile / ful of grace / oure lord is with the ! Blessed be thou in wommen and aboue alle wymmen !

¶ Nota
bene.

¶ Marye than / herynge this meſſage and this newe gretynge that ſche neuere herde bifore / was aſtonyed and abaſſhed / and noȝt answered / but thouȝt what this gretynge myȝte be ⁊ ſche was not abaſched or diſtoubled by any vicious or ſynful diſtoublynge / ne agaste of his preſence / for ſche was wont to aungels preſence and the ſiȝt of hem ⁊ bot as the goſpel feith / Sche was aſtonyed in his worde. That was a newe gretynge ⁊ for he was neuere wont byfore to grete hir in that manere. And for as moche as in that gretynge ſche ſay hir ſelf commended and preiſed ſpecially of thre grete thinges ⁊ in that ſche was perfiȝtly meke / ſche moſte nede be abaſſhed in that hiȝe gretynge ⁊ for ſche was commended that ſche was ful of grace / and that oure lord was with hir / and that ſche was bleſſid aboue alle wommen. And for alſo meche as the perfiȝt meke may not here his preiſynge with oute abaſſement and ſhame

fastnesse / therfore sche was abasshed and astonyd with an honeste shamefastnes / and also with drede: for though sche trowed wele that the aungel seide soth / neuertheles sche dredde his word. For as myche as they that ben perfiztly meke han that properte that they rewarde not here owne vertues / but rather taken hede to her owne defauztes: wherthoru; they mowen algate profizte vertuoufly / haldynge in hem self a grete vertue lytel and a litel defaute grete. And so as wise and warre / as shamefast and dredful / sche hild hir pees and answered not.

¶ Here than my;test thou take ensauple of marye: firste ¶ Nota. to loue solitarye prayere and departing fro men that thou mowe be worthy aungeles presence: and furthermore lore of wisdome to here or thou speke and sorto kepe scilence and loue litel spekeng / for that is a ful greet and profitable vertue: for marye herde first the aungel twies speke or sche wolde answere ones a;en: and therfore it is abhomynable thyng and grete reproofe to a mayden or virgyne to be a grete iangelere / and nameliche a religious.

¶ Furthermore / after the gospels / the aungel / byholdynge her semblaunt / and knowynge the cause of hir abaschement and drede / answered to hir thou;ht and spake more homeliche / callynge hir by name and seide: Drede thou no;t marye / and be thou no;t abasched or aschamed of the preisyng that I haue grette the with: for so is the trewthe: and no;t only thou art ful of grace in thy self / but also thou hast founden special grace of god / and rekeuered to al mankynde: for why / loo thou schalt conceyue and bere a childe / and thou schalt calle hys name Jesu / that bytokeneth sauoure: for he schal saue fro synne and fro dampnacioun alle his peple that truly hopen in hym.

¶ Here seith seynt Bernard: God graunte that my lorde ¶ Ber. Jesu vouch sauf. to noumbre me among his peple / so. nardus.

that he fauf me from myn fynnes : for fothely I drede that many fchewen hem as they were of his peple / the whiche he knoweth not ne hath not as his peple : and as I drede he may faie to many that femen in his peple more religious and more holy than othere : This peple worfchippeth me with lippes / bot fothely her herte is fer fro me. But wilt thou knowe whether thou be of his peple / or wilt thou be of his peple / do that he / oure lord Jefu / biddeth in the gospel and the lawe and the prophetes / and alfo that he biddeth by his mynyftres / and be buxome to hife vikeres that ben in holy chirche thy fouereynes / not only gode and wele leuyng / bot alfo fchrewes and yuel lyuyng : and fo lerne of Jefu to be meke in herte and buxum / and than fchalt thou be of his bleffed peple.

¶ But here now furthermore what the aungel fpeketh in preifynge of this child Jefu : He fchal be greet / not in temporel lordfchippe and worldely dignite / for that he fchal forfake / bot he fchal be grete god and man / grete prophete in myracles worchyng / grete doctour in fothfaft preching / and grete conquerour in mytily the deuel ouercomynge : and fo worthely he fchal be cleped the fone of the altherhizeft lord god / the whiche fchal zeue hym the fete of dauid / his fader : for he fchal take mankynde and be born in flefche by defcente of his auncetrye / and he fchal regne in the houle of Jacob euermore / and of his kyngdome fchal be none ende. This hous of Jacob is gooftly holy chirche : in the whiche Jefu fchal reigne in trewe foules : firfte / ouercomynge fynnes and the deuel here in erthe by grace : and after / in heuene in bliffe with outen ende.

¶ Ber-
nardus.

¶ Here mayft thou fayen with feynt Bernarde defiryng in the the kyngdom of Jefu thus : Come / my lord Jefu / and putte away alle fclaundres of fynne fro thy rewme / that is

my foule / so that thou mowe reigne thereynne as the oweth to doo : for couetise cometh and chalangeth his rewme in me : presumpcioun coueyteth to ben my lord : pride wole be my quene : leccherie seith / I wole reigne : detraccioun / envye / wrathe / and glotonye stryuen whiche of hem schal principally regne in me : and I / in as moche as I may / aȝeynstonde hem : bot thou my lord Jesu / destroye hem in thy vertu / and take thou thy rewme and thy kyngdome in me : for I haue none trewe kyng but the / my lord Jesu.

¶ And whan the aungel had tolde these condicions / and the worthynes of this blessid child Jesu / to that meke mayden marie / that was chosene to his moder : than sche spak first to the aungel / not dredynge of his wordes or of her conceyvyng / nor knowynge / nor forsakinge the preifynge byfore seide of his gretynge / bot willynge to be certified more pleyntyly of that sche dredde moste / that was that sche schulde not lese hir maydenhode / asked of the aungel the manere of hir conceyuyng in thise wordes : How and in what manere schal this be done : sithen I knowe no man fleschely / and I haue made a vow to kepe me chaste to my lorde god with oute fayle / and I schal neuere dele with man fleschely ? And than the aungel answerde and seide to hir : It schal be done by the worchyng of the holy goost / that schal lizten in to the in a singuler manere : and thorow his vertu / that is altherhijest / thou schalt conceyue / savyng thy maydenhode : and therefore that holy thing that schal be borne of the schal be named goddes sone : and in confort furthermore here of / loo ! Elizabeth / thy cosyne / that is olde and was bareyne / hath conceyued a childe now fixe monthes passed : for there schal no thing be impossible to god.

¶ Now take here good hede and haue in mynde how first all the holy trinitye is there abidyng a fynal answere

¶ Ber-
nardus.

and assent of his bleffid douȝter marye / takynge hede and
byholdynge lykyngliche hir schamefast semblaunt / hir sad
maneres / and her wise wordes: and furthermore howe
alle the bleffid spirites of heuene / and alle the riȝtwis
lyuynge men in erthe / and alle the chosē soules that
weren that tyme in helle / as adam / abraham / dauid /
and alle othere desireden hir assent: in the whiche stood
the sauacioun of all mankynde: and also how the aungel
gabriel stondynge with reuerence byfore his lady / enclyn-
ynge / and with mylde semblant abideth the aunswere of his
messege. And on the tother side take hede how mary
stondeth / sadly with drede and mekenes / in grete avise-
ment / hauinge none pride ne veynglorie for alle the hiȝe
preisynges bifore seide: but tho souereyn giftes of grace that
sche hath herde ȝeuen to hir / that neuere weren ȝeuen to
creature byfore / alle sche arette only to the grace of god.
Lerne thou thenne by ensample of hir to be schamefast
vertuouſly and meke: for with oute these two vertues may-
denhode or virgynyte is litell worth. For as seint Bernard
seith: Virgynyte is a faire vertue / but mekenes is a more
necessarie: for thou mayst be sauſ with outen the firste /
but with oute that othere / that is mekenes / thou maist not.
In so moche that I dar hardely saie that with oute mekenes
the virgynyte of marie had not ben plesynge to god: for
bot marie had ben meke the holy goſt had not rested vpon
hir / seithe seynt bernarde. At the laste / as the ende of the
gospel seith / the mylde mayden marye / whan sche had
herd and wifly vnderſtonden the aungels wordes / by good
aviseſment ȝaf hir assent in this manere / as it is wrien in
her reuelaciouns: sche kneled down with souereyn deuot-
cioun / and holdynge vp bothe hir hondes / and lifynge
vp hir eȝen to heuē / seide these wordes: Loo here the
handmayden and the seruaunt of my lorde: be it done to

me and fulfilled after thy worde. And so in thise meke and lowe wordes of marye at the ende thou hast ensauple of grete mekenes / as thou haddeſt in hir ſcilence at the bygynnyng. Lo / ſche is choſen goddis moder / and of the aungel cleped ful of grace : and ſche nempned hir ſelf his honde mayden. And no wonder / for / as feynt Bernard ſeith / mekenes is euere wont to be felawe with the grace of god : but this mekenes was not litel : for / as he ſeith / it is not moche to preiſe mekenes in abieccioun / but it is a grete vertue and ſelden feyn / mekenes in worſchippe.

¶ Ber-
nardus.

¶ Nota.

¶ Alſo ſone thenne as ſche had zeuen hir anſwere and aſſented in the wordes forſeide / anone with oute dwellynge goddis ſone entred into hir wombe : and thorow worchyng of the holy goost was made man in verray fleſche and blood taken of hir body : and not as othere children / conceyued and born by kynde / ben ſchapen / membre after membre / and after the ſoule ſched in to the body : but anone at the firſte inſtaunce he was ful ſchapen in alle membres and alle hole man in body and in ſoule : but neuertheles ful lite in quantite : for after he waxed more and more kyndely as othere children done. So that at the firſte he was ful perfite god and man / as wiſe and as myzty as he is now. And whan this was done / Gabriel / knelynge doun with oure lady / and ſone aſtir with hir riſyng vp / toke curteisly his leue of hir with a deuout and lowe bowyng to the erthe : and ſo vanyſchyng away fro hir with a ſwift fliht toke his way to heuene azeine / tellynge and certiſenge the holy courte of heuene his meſſage fulfilled / and that that was done in erthe : and thanne was there a newe ioye and a newe feſte and ful myche merthe and ſolempnyte. Afterward oure lady / fulfilled and enſlawmed with the holy goſt and in the loue of god more brennyng then ſche was before / felyng that ſche had conceyued

kneled doun and thonked god of that grete jifte / mekeliche byfechyng hym and deuoutliche preienge that he wolde fende hir grace and teche hir so / that alle that were after to come and to be done aboute his blessed sone that sche myzte fulfille hem and doo hem withoute defauzte. And thus moche touchynge the gospel and the processe of the Incarnacioun of Jesu crist.

¶ Of the feste of the annunciacioun and of tho thinges that byfel that day.

¶ Secunda
pars.

Now take good hede and vndirstande how worthy this feste and this solempnite is: and haue therfore a goftly merthe and make a special feste / in thy soule thonkyng god ynwardely: for siche was neuere herde bifore. For this is the solempnite of all the holy trinite / fader / and sone / and holy goft / by whom this souereyn dede of the Incarnacioun was wrouzt and fulfilled / as it is seide byfore. This also is a special feste of oure lady seynt marye / the whiche as this day was chosyn of the fader of heuene in to his dere douzter: and of the sone in to his mylde moder: and of the holy goost in to his special spouse. This day also is a special solempnyte of alle the blessed spirites of heuene: for this day was bygonne the restoringe of her companye and felawschippe that felle doun by synne of lucifer. But souereynliche this day is an hijs feste and a special solempnytee of al mankynde: for this day was mankynde foueraynliche worschipped / in that it was oned and knetted to the godhede in crist withoute departynge. And this day bygan the hele and the redempcioun of mankynde / and the reconsilyng to the fader of heuene. For in to this tyme god was wrooth to mankynde for the synne and the trespas of oure forme fadres: but fro this

tyme forth he maye no lenger be wrothe feynge his dere sone bycome man ⁊ and therefore is this day skilfully called the plente of tyme to man. And so this day ouȝte euere to be had in mynde of man and womman ⁊ for this day was man made to the liknes and the ymage of god / and sette in that ioyful place of paradise / and forto haue liued euere with outen deth. And this day the firste man / Adam / by the fruyte of the tre forbeden deformed in hym that ymage of god / and losse that ioyful place of paradyse / and was dampned to deth with outen endyng. But this day the secounde Adam / crist god and man / reformed this ymage in his Incarnacioun / and after / by vertu of the blessed fruyt of his body hangyng on the tree of the crosse / restored man to blisse and lyf euerlastyng. Also this day the firste womman / Eue / thorū pride assentyng to the serpent / the deuel of helle / was cause of mannis dampnacioun. And this day the blessed mayden Marye / thorū mekenesse trowyng to the aungel Gabriel / was cause of mannis saluacioun. And so this day hath man mater of grete ioye and of grete sorwe: firste of grete ioye for the fouereyne godenesse / worschippe / and grace of gode done to hym ⁊ and also of grete sorwe for his grete synne and vnkyndnesse done to god aȝeynward. And thus myȝt thou haue thy contemplacioun of this day and of this bleffid feste of cristes Incarnacioun / and oure ladyes annuncia-
cioun.

¶ And for also moche as that bleffid gretynge of the aungel gabriel / wherwith we honouren and greten oure lady euery day / is grounded in this gospelle as thou hast herd byfore ⁊ therefore I schal telle the somwhat more here of / as me thinketh / to stere thy deuocioun the more in feienge of that gretynge / *Aue maria*. As I conceyue this gretynge in manere as holy chirche hath ordeyned it to be

¶ Tercia
pars.

D

¶ Aue
Maria an-
nunciatio.

¶ Humili-
tas.

¶ Gratia
plena.
Natiuitas.

¶ Castitas.

¶ Deus
tecum.
Resurrec-
cio.

¶ Fides.

seide hath fyue parties : in the whiche mowen be vnder-
stande specially the fyue ioyes of oure lady / and in tho
fyue ioyes / fyue vertues that sche had in hem soueraynly
about alle erthely creatures : the whiche ben mekenesse /
chastite / feith / hope / and charite. In the firste partie of
this gretynge that standeth in these two wordes / Heyle
marye / thou maist vnderstonde the firste ioye that sche
had in hir annunciacion of Jesu gracious conceyunge /
of the whiche mekenes was the ground / as thou hast herd
bifore : and as thise wordes / Heyle marye / ben the firste
and bygynnyng of this gretynge / so this feste was by-
gynnyng and ground of alle othere : and as it was the
bygynnyng of maryes ioye and alle mankynde / so is
mekenes the bygynnyng and ground of alle vertues.
And therefore in thise firste wordes / Heyle marye / skil-
fully thou maist vnderstonde the firste ioye that sche hadde
in hir annunciacion of the conceyunge of hir blessed
sone Jesu / and that specially thorow the vertu of mekenes.
In the secounde partie that stant in these wordes / Ful of
grace / may be vnderstande the secounde ioye that marye
hadde in Jesu natiuitie and her ioyful berynge : in the
whiche sche hadde souereynly the vertue of chastite and
of clenness : and therefore than was sche specially ful of
grace / in that that sche / clene mayden and moder / bare
with outen forwe that neuere dide womman but sche al
onely. In the thridde parte / that is in thise wordes /
Oure lord is with the / may be vnderstonde the thridde
ioye that sche had in hir sone Jesu glorious vprisyng /
specially by the vertu of stedfast feith and trewe byleue.
For fro his deth in to that tyme / he dwelled all only with
hir by stedfast byleue that sche had in hym as god / whan
that alle his apostles and disciples weren departed fro hym
by mysbyleue / and despayre that he was god : and therefore

the feith of holy chirche tho thre dayes stood al only in
 hir: so that in that tyme it myzte specially be feide to hir /
 Oure lord is with the / that is to feie by trewe feith and
 byleue: and after at his vprisyng more specially by his
 bodily prefence / firste to hire apperyng / it was fulfilled
 Oure lord is with the. In the serthe part / that is in these
 wordes / Blessid be thou in wommen / or elles / abouen all
 wommen / may be vnderstonde the serthe ioye that sche
 had in the sȳt of hir sone Jesu myztily to heuene vp stienge:
 in the whiche sȳt the hope that sche hadde in his godhede
 was fulliche strengthed and confermed / seinge that othere
 wommen neuere did / whan that parte that he toke of hir
 in flesche and blood was bodely thorū myzt of the godhede
 borne vp to heuene: and so hopyng with outen drede that
 sche schulde solwe after. Wele than myzt it be feide that
 tyme and now may to hir: Blessid be thou souereynly in
 wommen / feynge thi sone Jesu myztily to heuene vp stieng.
 In the fiste part / that is Blessid be the fruyte of thy wombe /
 Jesu / may be vnderstonden the laste ioye that sche had in hir
 blissed sone Jesu / whan he toke hir vp with hym to blisse
 and there worschipfully coroned hir quene of heuene euer
 lastinge. Than was hire desire of loue fulfilled whan sche
 was endelefly thorū plente of charite knytte to hir blessed
 sone Jesu / and he to hir / and so fed with that blessed
 fruyte that sche coueyted no more: for sche was ther
 thorū filled of all goodnes / blis / and ioye with outen ende.
 And thus schortly in the fiste partie of this gretynge /
Aue maria / mowen be vnderstonde the fyue ioyes of blissed
 marie / with fyue vertues that sche had soueraynly in hem /
 as I haue now feide. The whiche greting after the com-
 mone vnderstondynge may be thus feide in Englische tonge:
 Heyle marye / ful of grace / oure lord is with the. Blissed
 be thou souereynly in wymmen / and the fruyte of thy

¶ Bene-
dicta tu in
mulieribus.
¶ Ascencio.
Spes.

¶ Bene-
dictus
fructus
ventris
tui / Jesu.

¶ Assum-
pcio. Cari-
tas.

wombe / Jesu / euere bleffid be! And 3if the lifte in this gretynge fpecifye the fyue ioyes with the fyue vertues byfore feid / thow mayft feie thus in fchort wordes : Heile marie / mayden mekeft / gret of the aungel gabriel in Jesu gracious conceyuyng : Ful of grace / as moder chaft with outen forwe or payne thi fone Jesu berynge. Oure lord is with the by trewe feith and byleue at Jesu joyful vprifynge. Bleffid be thou fouereinly in wommen by fadde hope feyng thy fone Jesu to heuene my3tily vp ftyenge. And blessed be the fruyte of thi wombe / Jesu / in euere laftyng bliffe : thorw perfite charite the quene of heuene gloriously crownynge. Gete vs thife vertues as for oure fpede to thy fone Jesu and thy plesynge. Be thou oure help in al oure nede and focoure at oure laft ending. Amen. Thus thinketh me may be had contemplacioun more conueniently after the ordre of the fyue ioyes of our lady feynt marye in the forfeide gretynge *Aue maria &c.* than was bifore writen to the Ankereffe as it fcheweth here. Chese he that lifte to rede or write this proceffe as hym femeth beft / or in other better manere 3if he kan / fo that be it one be it othere that the ende and the entent be to the worfchippe and the plesynge of oure lord Jesu and his blessed moder marye. Sithen thenne the proceffe of the blessed Incarnacioun of Jesu / and the bygynnyng and mynde of the ioyes of his bliffed moder marye / and the grounde of faluacioun of mankynde is conteyned in this gofpel / as it is feide and thou haft herd bifore / with grete deuocioun and goostly desire ou3test thou and euery cristen creature to here this gofpel and worfchippe therynne Jesu that fo bycome man for oure fake and his blessed moder marie / to whos worfchippe and profite of thy foule and myn this fchorte tretys be writen. Amen.

¶ Missus
est.

¶ How that oure lady wente to Elizabeth and mekely Ca^m. iiij^m. grette hire.

After the proceſſe of the Incarnacioun of Jeſu biſore ſeide / the bliſſed mayden marie hauynge in mynde the wordes of the aungele touchynge hir cofyne Elizabeth / ſche purpoſed to viſite hir forto thonke god with her / and alſo to mynyſtre and to ſerue hir: and ſo with hir houſebonde and ſpouſe / Joſeph / ſche wente fro nazareth to hir houſe by ſide Jeruſalem / that is the ſpace of ſixty myle and fourtene or there aboute. Sche taried not and letted not for the longe and diſeſy way / but anone with haſte ſche wente: for ſche wolde not longe be ſeyen in the open amonge folk: and ſo ſche was not heuyed or charged by the conceyuyng of hir ſone as comounly beeth othere wymmen: for oure lord Jeſu was not chargeant to his moder.

¶ Now take hede how this bleſſed lady / queene of heuene and of erthe / gothe allone with hir ſpouſe / and that not vppon horſe / bot on foote. Sche ledeth noȝt with hir many knyȝtes and barouns / ne grete companye of bouremaydens and damyſeles: but ſothely there gooth with hir a wel better companye / and that is pouert / mekenes / and honeſte ſchamefaſtnes / ȝe and plente of alle vertues: and the beſte of alle / that is oure lord god is with hir. Sche hath a grete and worſchipfull companye / bot not of the vanyte and pompe of the world.

¶ Nota humilitatem marie contra pompam ſaeculi.

¶ And what tyme ſche come and entred in to the houſe of Zakarie ſche gret his wyf Elizabeth in this manere: Al heile / my dere fuſter / Elizabeth. And anone here with Elizabeth / glad and ioyful and liȝtened thorouȝ the holy gooft / roſe vp and clipped hir derworthely and tendirly / crienge for ioye and ſeienge thus: Bleſſid be thou amonge wymmen / and bleſſid be the fruyte of thy wombe! And

wherefore / or / of what deserte is this byfalle me that the moder of my lord schulde come to me? And so ferforth in the wordes of the gospel. And so what tyme that oure bleffid lady grette Elizabeth / John in his moder wombe was fulfilled with the holy goost / and also his moder ⁊ and not first the moder than the sone / bot the sone fulfilled / fillede the moder thoru; his desert in also moche as in hym was more fully the grace of the holy goost: and firste he felte and refceyued grace ⁊ for as sche felte the comynge and presence of oure lady / so he felte the comynge of oure lord ⁊ and therefore he withynneforth ioyed / and sche spake and prophecied with oute forth. Byholde now and take hede what and how moche vertu is in the wordes of oure lady / in that at one pronounfyng of hem is ȝeuē the holy goost ⁊ for sche was so fully replenysshed with hym that thoru; her merites and desertes the same holy goft also filled othere. Thanne to the wordes of Elizabeth / Marie answerde and seide: My soule magnifieth our lord / and my spirit is gladed and reioyfed in god my faueour / etc. And so forth seieng and fulfyllinge that Canticle of gostly ioyenge and louynge / that is *Magnificat* as it is conteyned in the gospel. And whan sche had done they wenten to sitte to gidere ⁊ and oure ladye of hir fouereyn mekenes sette hir downe in the lower place at Elizabeth feete. But sche anone risyng vp suffred not / but toke hir vppe: and so they seten down to gidre. And than asked oure lady of Elizabeth the manere of hir conceyuyng ⁊ and sche aȝeyn the manere of hir conceyuyng: and so they tolden either to othir gladdely the grete goodnesse of oure lord and loueden and worfchippeden god of either concepcioun. And so in thonkyng god and gostly merthe they contynueden dayes and nyktes. For oure ladye dwelled there the terme or tyme of thre monthes /

¶ Magnificat.

¶ Humilitas Marie.

seruyngē Elizabeth in all that s̄che myȝte / mekely / reuerently and deuoutly / as a seruānt / forȝetyngē that s̄che was goddis modir and quene of al the worlde. A lord god / what hōuse was that / or what chambre / and what bedde in the whiche dwelledē to gidre and restedē so worthi moderes with so noble sones / that is to saie Marie and Elizabeth / Jesu and John! And also with hem dwellyngē tho worschipful olde men / ȝacharie and Joseph. This was a blissed companye of men and wymmē and of children.

¶ Nota
humilitatem Marie.

¶ In this forseide processe of the visitacioun of oure lady we haue enfaumple that it is leueful and ofte spede-fulle deuoute men and wymmē to visite othere for edificacioun and goostly recreacioun / and nameliche the ȝonger to elder: so that it be done in dewe tyme and with othere lesful menes. And also that the ȝiftes of grace mowen be notified to othere for edificacioun in tyme: so that it be not done for veyne ioye / bot only to goddes worschippe. Als ȝif we take good entente to the wordes of marye and Elizabeth / alle they weren in lowyngē of hem self / and to worschippyngē of god / and magnifiengē hym in alle his werkes / and tellyngē his grete mercye schewed to mankynde to stire man to the loue and the worschippe of god.

¶ N.

¶ Of the Natiuite of seynt John the Baptiste. Forther more whan the tyme of Elizabeth was comen / s̄che was liztened and bare hir child: the whiche in tokene of his grete holynesse / oure lady first lift hym vp fro the grounde and after befily dyȝt and treted as it longeth to hym: and the childe / as vnderstondyngē what s̄che was / sette his eizen sadly vppon hir. And whan s̄che wolde take hym to his moder / he torned his heued and his face to hir / als hauyngē in hir al onely his likyngē: and s̄che gladly pleide with hym and louely clipped and kissed him. And here mowe

¶ B.

¶ Benedic-
tus domi-
nus deus
Israel &c.

we see the grete worthynes of this child: for there was neuere none othere byforn that hadde so worthy a berere. After in the viij day / as the lawe wolde / the child was circumcided / and nempned John by myracle of god / as the gospel telleth: and the mowthe and the tunge of the fader / zacharie / byfore closed for vntrowynge / was than opened: and so he prophecied seienge: Bleffid be oure lord god of Ifrael / for he hath visited thoru grace / and made redempcioun of his puple. And so forth as it is conteyned in the gospel. And so in that hous thise two noble and worthy Canticles / that is to sayen *Magnificat* and *benedictus* / weren first spoken and made. And oure lady stondynge that tyme with ynne som curtyne / for sche wolde not be seien of hem that weren comen to the circumcisioun of that child John / lystened besily and herde ententifly that Canticle / *Benedictus*: in the whiche was made mynde of hir blessed sone Jesu: and alle sche kepte in hire herte / as sche that was moost wise and ful of grace. And at the laste whan al this was done / sche toke hir leue at Elizabeth and zacharye / and bleffid the child John: and so wente home azeyn to hir owne hous in Nazareth.

¶ Nota
paupertatem
Marie.

¶ Now here bythenke we and haue in mynde the grete pouert of hir in this goynge azeyn to hir owne hous: for there sche schal neyther fynde brede ne wyne ne othere necessities / and therewith sche hadde neither possessiounis ne money. And whan sche hadde alle tho thre monthes dwelled with hem that were plenteuous and hauinge: now sche torneth azen into her owne pouert and bare hous / where sche byhoueth to gete her lyfode with hir owne hondes and bodily trauaille. And herof moche oujte we to haue compassioun / and be stired to the loue of vertuouse pouerte by ensauple of hir: bleffid mote sche euere be. Amen.

¶ Hou Ioseph thouȝte to leue priuely oure lady seint ¶ Ca^m. v^m. Marye.

WHat tyme that oure lady and Ioseph hir spouse dwelled to gidre / and hir blessid fone Jesu day by day encreffed bodily in his modir wombe. At the laste Ioseph / seyng hir grete with childe / and byholdyng hir not ones bot ofte fithes / was wonder fory and greetly destourbled / made hir heuy chere and turned away his eijen ofte fith fro hir / and as in a perplexite thouȝte what he myȝte best doo. For on the tone side he sawh hir lyf so holy and no ¶ N. tokene of synne in hir / neither in contenance / neither in word in speche / nor in dede that he dorste not openly accuse hir of avoutrie: and on that other side he knewe nouȝt how that sche myȝte conceyue bot by man. Wherefore he thouȝt that he wolde priuely leue hir. Sothely it may be seide of hym that is writen in the gospel to his preisyng / that is to seie / that he was a riȝtwys man / that schewede wele this dede of grete vertue. For sithen com ¶ B. ounly avoutrie of the womman is to the man occasioun of moſte schame / moſt sorwe / and as a manere of wodeness: neuertheles he vertuouſly tempered hym self and wolde nouȝt accuſen hir / nor venge hym self: but patiently ſuffring that ſemyng wrong / and ouercomyng hym self with pitee / thouȝt that he wolde priuely leue hir.

¶ This is an open enſauple of reproof to jelouſe men that ben ſo ſuſpecious / that at the leſte contenance or louely ſpeche of her wiſes with othere men han hem ſuſpecte of avoutrie. Also ȝif we take here good entent we mowen ſee bothe in Ioseph and also in marye a fructuoſe doctrine ¶ Nota contra zelotipos. ¶ Nota de tribulatione pacienter ſuſtinenda. how that we ſchulde patiently ſuffre tribulacion: and how that god ſuffreth his choſen ſoules to be diſeſed and tempted for here beſte and to her mede. For wite we wele that also ¶ B.

¶ Nota
humilitatem
Marie.

oure lady was not herewith oute grete difese and tribulacioun what tyme that sche sawh hir housbonde so distourbled : and neuertheles sche suffred and hilde hir pes mekely and kepte priue that grete gifte of god / and chese rather to be holde as wickid / vicious / and vnworthy / than sche wolde make open that grete sacrament of god and to speke and telle thinges that myȝte seme to hir preisyng / bofte or iactaunce.

¶ But her with sche prayed god that he wolde sende remedye in this caas / and that he wolde / as it were his wille / putte away fro hir and fro hire housbonde this tribulacioun and this difese. And so oure lord / that suffreth and ordeyneth alle thinges for the beste / to conforte of bothe sent his aungel : the whiche appered to Ioseph in his slepe / and seide that he schulde not drede to take to hym marye his spouse / bot tristily and gladly dwelle with hir : for that that sche had conceyued was not by man / but by the worchyng of the holy goost. And so after tribulacioun cam grete ioie and counfort. In the same manere it schulde falle with vs ȝif we kouthe wele kepe pacience in tyme of aduersite. For oure lord god after tempest sente softe and mery wedir : and it is no dowte that he suffreth none temptacioun falle to his chossen bot for her profyte. Than after this reuelacioun Ioseph asked oure lady of this wonderful conceyuyng : and sche gladly tolde hym the ordre and the manere therof. And so Ioseph dwelled and stood ioyfully with his blessed spouse / marye : and with chaste and trewe loue so feruently loued hir that it may not be tolde : and besily in alle thinges toke hede to hir : and oure lady aȝeynward tristily dwelled with him : and so in hir bothe pouerte they lyueden to gidre with grete gostly merthe. Here with also oure lord Jesu / as recluse and stoken in his moderes wombe the space of

nine monthes in manere of othere children / paciently and benignely suffreth and abideth the dewe tyme of his birthe.

¶ Lord god / how moche ouzte we to haue compaffioun that he wolde for oure fake enclyne vnto fo profounde mekenes ! Miche ouzte we to defire and loue that vertue of mekenes : and 3if we wolde haue befily in mynde how that hi3e lord of fo grete maieſte fo myche lowed hym ſelfe / ſchulde we neuere be liſted vp to veyne pryde and reputacioun of oure ſelf. For of this one benefice of fo longe recludioun for our fake / we mowe neuere worthely doo ſatisfaccioun or recompencioun to hym : but neuer theles knowe we this trewely in herte / and with al oure affeccioun deuoutely thonke we hym / ſpecially we that bene religious / that he wolde take vs fro othere and graciously departe vs fro the world / ſo that in this / thou3 it litel be / ſomwhat we 3elde hym : that is to ſaie that we ſtonde perfeuerantly recluſe in his ſeruice. For ſothely this is al only his benefice of grace and not oure deſerte / and that a grete benefice and worſchipful / in that that we ben not recluſe to peyne / but to grete ſikernesse : for we ben ſette as in a hi3e and ſtronge toure of religioun / vnto the whiche the venemous arowes of this wicked world and diſtourblynge tempeſtes of that bitter ſee mowe not atteyne or neyhe / bot in oure owne defauzte and ſoly. But ¶ Nota N. for alſo moche as bodely encloſynge is litel worth or nouzt with oute goſtly encloſynge in foule : therfore thou that art enclosed bodily in celle or cloyſtre / 3if thou wolte be with Jeſu vertuouſly enclosed in foule / firſte thou moſte with hym anentyſche thy ſelf in thyn owne reputacioun and bycome a child thorgh perfyzt mekenes. Alſo thou moſte kepe and loue ſcilence / not ſpekyng but in tyme of nede or edifi cacioun. And furthermore or thou be born / that is to ſay or thou ſchewe thy ſelf outward by word or by opinioun of

perfeccioun / thou moſte abyde the tyme of nyne monthes :
 that is while thou art noȝt perfyȝtly grounded in vertues and
 in knowynge of goddes lawe ⁊ for the noumbre of the x.
 comaundementis tokeneth the perfeccioun of the lawe /
 and therefore that that is laſſe tokeneth inperfeccioun.
 Wherefore as the childe that is born byfore his kynde tyme
 is vnable to thryue ⁊ ſo who ſo wil ſchewe hym outwarde
 by worde or by dede holy and perfite or the tyme that he
 be perfyȝtly growen and ſchapen in vertues withynneſorth /
 he is vnable to ſtonde as a man in tyme of temptacioun by
 goſtly ſtrengthe and to profyȝte of othere and of hym ſelf.
 Wherefore cloſynge and with drawynge to oure power all
 oure mynde fro vanyte and luſtes of the world / beſye we
 vs to conferme vs in clenenes of herte to oure lord Jeſu /
 that for oure ſake wolde be ſo cloſed in the wombe of his
 blifſed moder marie. Also to ſtire vs to compaſſioun / and
 to ſuffre with Jeſu penaunce and diſeſe in this worlde / we
 ſchulle conſidere and haue in mynde that he was in con-
 tynuel affliccioun fro the firſte tyme of his concepcioun
 in to the laſte tyme of his deth / ſpecially and principally
 for that he knewe his fader of heuene / whom he loued
 ſouereynly / ſo vnworſchipped of ſynful men / and forſaken
 for mawmetrye and myſbyleue ⁊ of that grete com-
 paſſioun that he hadde to the ſoules made to his ymage /
 ſo wrecchedly and for the moſte parte dampned / this was
 to hym more payne thanne his bodily paſſioun and dethe.
 For why to putte away myſbyleue and deſtroye this damp-
 nacioun he ſuffred that deth and that paſſioun. And ſo
 ſchulde euery trewe louer of Jeſu haue compaſſioun and
 be ynwardly ſorye / not only for the myſbyleue of Jewes
 and Saraȝynes and her dampnacioun / bot alſo / and myche
 more / for the wycked lyuynge of vntrewe criſten men ⁊
 in ſo muche that it ſchulde be to hym more paſſioun and

¶ B.

goostly difese whan he knewe or feie a foule periffhe thorū dedly fynne / than the losse of any worldely katel / or than his owne bodily deth. For that wole perfizte charite. And so in this forseide proceffe we haue profitable doctryne and good ensauple: first / in oure bleffid lord Jesu of penaunce suffrynge / of perfizte charite / and trewe compassioun: also in his moder marie of profounde mekenes and pacience in tribulacioun: and in hir housbonde Joseph of vertuous rijtwisnesse azenst false suspecioun.

¶ And 3if we wole wite why and wherto oure lady was wedde to Joseph / fithe he hadde nojt to doo with hir bodily / but sche was euere clene mayden: herto answerynge ben thre skilles: Firste / for sche schulde haue conforte and solace of man to hir bodily seruice and wittenesse of hir clene chastite: the seconde is / that the merueylous birthe of goddes sone schulde be heled and pryvey fro the deuel: and the thridde / that sche schulde not be defamed of avoutrie / and so / as worthy the deth after the lawe / be stoned of the Jewes. And thus endeth the firste partie of this booke that stant in contemplacioun for the Monday and for the tyme of Aduent vnto the Natiuite of oure lord Jesu / whos name with his moder marye be euere bleffid with outen ende. Amen.

¶ Of the Natiuite of oure lorde Jesu Criste.

WHat tyme that nyne monthes fro the concepcioun of blissed Jesu drowen to ende Cesar Auguste / the Emperour of Rome / sente oute a maundement / or an heste / that all the world sugette to hym schulde be descryued: so that he my3te knowe the noumbre of regiouns / of citees / and of the heuedes longynge to hem that weren subdyte to the Emperour of Rome: and herfore he ordyned and

¶ B. Capm.
vj^m. Of the
natiuite.

bad that alle men where so euere they dwelleden schulde goo to the citee of hir firſte birthe and propre lynage. Wherefore Joſeph / that was of the lynage of dauid / whos citee was bethleem / toke with hym his ſpouſe / bliſſed marie / that was that tyme greet with childe / and wente fro Nazareth vnto the citee Bethleem / there to be noumbred among othere as ſugett to the Emperour. And ſo ledyng with hem an oxe and an aſſe / they wenten al that longe wey to gidere / as pore folk / hauynge no more worldly good bot tho tweyne beſtes. And what tyme they comen to Bethleem / for the grete multitude that was there in the ſame tyme for the ſelue cauſe / they myȝte gete none herborwe in none houſe but in a comoun place / bytwixe tweyne houſes / that was heled aboue men for to ſtonde ther fore the reyn and was icleped a dyuerſorie / they were neded to reſte ynne and abide all that tyme. In the whiche place Joſeph / that was a carpunter / made hem a cloſere and a cracche for her beſtes.

¶ Contem-
placio.

¶ Now take here good hede and haue inwardly compaſſioun of that bleſſed lady and mayden / marye : how ſche ſo ȝong and of ſo tendre age / that is to ſaye of xv ȝere / and grete with childe as nyh the birthe / trauaileth that longe wey of ſixty myle and ten or more in ſo grete pouerte : and ȝit whan ſche cam to the citee forſeide there ſche ſchulde reſte / and with her ſpouſe asked herborgh in dyuers places / ſchamefaſtly as amonge vnkouthen folk / alle they werned hem and lete hem goo : and ſo for nede at the laſte they toke as for herborgh that comoun place aforeſeide.

¶ But now furthermore to ſpeke of the bliſſed birthe of Jeſu : and of that clene and holy deliuerance of his dere moder marye / as it is writen in party by reuelacioun of oure lady made here of to a deuowte man. Whan tyme

of that bliffed byrthe was come / that is to fay the foday
 at mydnyzt / goddis fone of heuene as he was conceyued
 in his moder wombe by the holy goost with outen feede
 of man / fo goynge out of that wombe with outen trauaille
 or forwe / fodeynely was vppon hey at his moder feete.
 And anon fche / deuoutly enclynande / with fouereyne
 ioye toke hym in hir armes and fwetely clippyng and
 kessynge leyde hym in hir barme / and with a fulle pap /
 as fche was tauzt of the holy goost / wiffhe hym al aboute
 with hir fwete mylk ⁊ and fo wrapped hym in the keuer
 chiefes of hir heued and leide hym in the cracche. And
 anone the Oxe and the Afse / knelynge doun / leyden her
 mowthes on the cracche / brethyng at hir nefes vppon
 the child / as they knewen by refoun that in that colde
 tyme the childe fo fymple hiled had nede to be hatte in
 that manere. And than his moder knelynge doun wor
 fchipped and loued god / inwardely thonkyng and feienge
 in this manere : Lord god / holy fader of heuene / I thonke
 the with al my myzt that hafte zeuen me thy dere fone ⁊
 and I honoure the al myzty god / goddes fone and myn.
 Joseph / also honourynge and worfchippyng the childe
 god and man / toke the fadel of the Afse and made therof
 a kuffhyne oure lady to fitte on and a fuppoayle to lene to.

¶ And fo fat the lady of all the worlde in that fymple
 array beside the cracche / hauynge her mylde mode and
 her louely eizen / with her inward affeccioun / vppon her
 fwete derworthe child. But in this pore and fymple worldly
 araye / what goftly riches and ynward confort and ioye
 fche hadde may no tunge telle. Wherefore 3if we wole
 fele the trewe ioye and conforte of Jefu / we moſte with
 hym and with his moder loue pouerte / mekenes / and
 bodily peneauce / as he 3af vs enfample of alle thiſe here
 in his birthe and fiſt comynge in to this worlde. For of

¶ De pau-
pertate.
Bernardus
fermone
quinto de
Natiuitate.

the firste / that is pouerte / seynt Bernarde in a fermoun of the Natiuite of oure lord / tellynge how he was born to comforte of mankynde / feith in this manere : Goddes sone comforteth his peple. Wolt thou knowe his peple ? That is of whom speketh Daudid in the psawter and feith : Lorde / to the is bylaste the pore puple. And he hym self feith in the gospel : Woo to þow riche men that hauen þoure comforte here. For how schulde he comfort hem that hauen here her owne comforte ? Wherefore cristes innocens and childhode comforteth not iangeleres and grete spekernes : cristes wepynges and teris comforteth noȝt dissolute lawheres : his symple clothinge comforteth not hem that gone in proude clothynge : and his stable and cracche comforteth noȝt hem that louen first seetes and worldes worshippinges. And also the aungels in cristes Natiuite apperynge to the wakyngscheepherdes conforten none othere but the pouere traueilloures : and to hem tellen they the ioye of newe list / and noȝt to the riche men that hauen her comforte here.

¶ Ber-
nardus.

¶ 2^m. Hu-
milis.

¶ Also as to the secounde : we mowen see at this birthe / bothe in crist and in his moder / perfyȝt mekenes : for they were not squeymous of the stable / nor of the bestes / nor of hey and fuche othere abiecte simpilnes. But this vertu of mekenes bothe oure lord and oure lady kepten perfyȝtly in alle her dedes / and commenden it foueraynly to vs : wherefore be we aboute with al oure myȝt to gete this vertue / knowynge that with outen it is none saluacioun : for there is no werk or dede of vs that may plese god with pride.

¶ 3^m. Cor-
poralis
affliccio.
¶ Ber-
nardus
ferm. 2^o.
Nat.

¶ Also as to the thridde : we mowen see in hem bothe / and nameliche in the child Jesu / not a litel bodily penaunce : of the whiche seynt Bernard feith thus : Goddes sone whan he wolde be born / that hadde in his owne fre wille to chese what tyme he wolde take therto / he ches that tyme that

was mooft noyous and harde / as the colde wynter / name-
liche to a 3ong childe and a pore wommanes sone / that
skarfly hadde clothes to wrappe hym inne / and a cracche
as for a cradel to laye hym inne ⁊ and 3it thowh there was
fo moche nede / I fynde no mynde of furies or pilches.
And fithen crist that is not begiled chas that is moft hard
to the flesche / sothely that is best / moft profitable / and
rather to be chofen ⁊ and who so techeth or biddeth othere
he is as a false deceyuere to be fledde and forfaken. Al
this feith feynt Bernard. And thus myche of these vertues
at this tyme.

¶ Nota
Bern.

¶ Goo we nowe furthermore to speke of the forfeide
bleffid natiuite of crist. What tyme that oure lord was
fo borne / the grete companye of aungeles that there weren
honourynge / louynge / and worfchippynge her lord god /
wenten anon to the schypherdes that weren there beside /
about a myle fro Bethleem / tellynge hem that birthe of
her faueour and also the place therof by one of hem
apperynge with grete lizt / peraunter gabriel that was
special messanger of this werk. And therwith al that
multitude of aungels token vp that newe joyful song /
seyenge / as the gospel telleth in thise wordes: Joye with
outen ende be aboue in althere hijest heuen to god ⁊ and
in erthe pees to all men that ben of good wille. And so
with that ioyful song and moche merthe they wente vp in
to heuene / tellynge her othere felawes these newe ioyeful
tydynges of her lordes bliffed birthe. Wherof al the court
of heuene / ioyeful and gladde more than tonge may telle
or herte thenke / makynge a solempne feste / and devoutly
thonkyng the fader all my3ty god / as we mowen deuoutly
thynke and ymagyne / comen alle after by ordre after
ordre to see that louely face of goddes sone her lorde /
with grete reuerence worfchippyng hym and his bliffed

1. b. 1. 19

E

¶ Ad
Hebreos
primo.

moder. Herto accordynge speketh the apostle seynt poule in his pistle / ad hebreos primo / seyenge: That whan the fader of heuene brouzte his first goten sone in to this worlde / he bad that all the aungels of god schulde worschipp him. Also the hyrde men / after the aungels weren passed fro hem / comen and worschippeden the child / tellynge openly what they herden of the aungels: and his dere moder / as sche that was fouereynly wys and witty / toke good hede of al that was done and kepte priuely in her herte alle the wordes that weren spoken of hir blessed sone. Thus myche and in this manere we mowen haue in contemplacioun touchynge the proces of the blissed natiuite of oure lord Jesu. And furthermore touchynge the solempnite and the worthynesse of this feste and this hiȝe day / we schullen haue in mynde that this day is borne the kyng of blis and the sone of almyȝty god / lorde of alle lordes / and makere and gouernour of alle the world / whos name is cleped specially prince of pees: for by hym was made that grete and endeles pees that is tolde bifore in the Incarnacioun: wherfore this day the aungeles songen that ioyful songe *Gloria in excelsis &c.* / as it is iȝeide bifore. This day / as holy chirche syngeth in the office of the masse / after the prophecie of ysaie / a child is borne to vs that is like to vs in his manhede: and a sone is ȝeuen to vs that is euene to the fader of heuene in his godhede. Also this day the sonne of riȝtwisnesse / that was first vnder cloude / sprang openly his bemes of mercy and the liȝt of his grace in alle the world. And so this day was feien that blessed newe siȝt that neuere ere was feien in erthe / that is to saye god almyȝty in mannis liknes. This daye also bifelle the tweye grete wondres that passen al kynde and al mannis wit: the whiche mowen all only be conceyued thoruȝ trewe byleue / that is to seie that god is

borne ⁊ and a mayde with oute forwe or blemyschyng of
 hir maydenhede hath born a child / wherfore this day
 had sche that secounde souereyn ioye in felynge done in
 dede that sche 3af seithe to / spoken bifore and byhijt by
 the aungel at her conceyvyng. And so to all mankynde
 this is a daye of grete ioye and a grete feste / bothe of god
 all myzty / and of his bliffed moder marie / as it was seide
 bifore in the feste of Incarnacioun : for alle the skilles that
 there were seide bygan there and here more pleyntyly ful-
 fild ⁊ ioyne that to this and than it wil schewe pleyntyly.
 In tokene also and witneffynge of this wonderful birthe
 aȝenst kynde / at Rome that day out of a tauerne spronge
 a welle of oyle ⁊ and in the same citee an ymage of gold
 with a temple that was cleped the euerlastyng temple of
 pees / for also moche as it was prophecied that it schulde
 neuere falle adoun til a mayden bare a sone / this day fel
 doun both to gidre anone as crist was born. In the whiche ¶ Nota
 place is now made a chirche in the worschippe of oure bene hic.
 lady seynte marie / whos name with hir bliffed sone oure
 lord Jesu be now and euere with outen ende. Amen.

¶ Of the circumficion of oure lorde Jesu.

IN the viij day that the child was born he was cir-
 cumfided after the biddynge of the lawe. And so in
 this day tweyne grete thynges were done that we owen
 to haue deuoutly in mynde : the firste is that the bleffid
 name Jesu / that was euere with oute bygynnyng ȝeuen to
 hym of the fader of heuene / and also of the aungel cleped and
 tolde or he were conceyued / this day was openly declared
 and nempned ⁊ and he therwith specially cleped Jesu / that
 is also moche to say as faueoure. And this name reſonably
 is aboue alle names ⁊ for as the apostle Petre seith / there is
 none othere name vnder heuene in the whiche we owen to

¶ Cam.
vij^m.

¶ Primum.

¶ Ber-
nardus
super Cant.
¶ Secun-
dum.

be faued. Of the whiche name and the grete worthynesse and vertue therof seynt Bernard speketh deuoutly by pro-
cessse that schal be seide after. The secounde thing that was done this day worthy to be had in mynde is that this day oure lord Jesu bygan to scheden his precious blood for oure sake. He bygan be tyme to suffre for vs / and he that neuere did synne bygan this day to bere peyne in his swete tender body for oure synne. Myche ouzte we to haue compassioun and wepe with hym / for he wepte this day ful fore. And so in these grete festes and solempnites we schulde make moche merthe and be ioyful for oure hele : and also haue ynward compassioun and forwe for the peynes and angwische that he suffred for vs. For as it is seide bfore / this day he sched his blood whan that / after the rit of the lawe / his tender flesch was kutte with a scharpe stonen knyf : and so that 3ong child Jesu kynde-
liche wepte for the forwe that he felte there thorū in his flesche : for withouten dowte he hadde verray flesche and kyndely sufferable as haue othere children. Schulde we than not haue compassioun of hym ? 3is sothely : and also of his dere moder : for wel mowe we wite that whan sche seih hir louely sone wepe sche myzte not withholde wepynge. And than mowe we ymagyne and thynke how that litel babe / in his moder barme / seyng hir wepe / putte his litel honde to hir face as he wolde that sche schulde not wepe : and sche a3eynward / ynwardely stired and hauinge compassioun of the forwe and the wepynge of hir dere sone / with kiffyng and spekyng confortd hym as sche myzte. For sche vnderstood wel by the Inspiracioun of the holy goft / that was in hir / the wille of hir sone / thowh he speke not to hir : and therefore sche seide : Dere sone / 3if thou wilt that I cese of wepynge / cese thou also of thy wepyng : for I may not bot I wepe / what

tyme that I see the wepe. And so thoru; the compaffioun of the moder the childe cefed of fobbynge and wepynge. And than his moder / wypyng his face and kyffynge hym and puttyng the pappe in his mouth / comforted hym in alle the maneres that fche myzte: and fo fche dede as ofte as he weped. For as we mowen fuppose he weped ofte fithes / as othere children done / to fchewe the wrecchedneffe of mankynde that he verrayly took: and alfo to hyde hym fro the deuele / that he fchulde not knowe hym as for god. And thus moche fuffifeth feide at this tyme of the circumfcioun of the olde lawe: and we haue in that ftede baptifme ordeyned by crift / that is the facrament of more grace and laffe payne. Bot for that bodily circumfcioun we fchulle haue goftly circumfcioun / that is kuttinge away fro vs alle fuperflue thinges that difpofen to fynne / and holdynge with vs as in affectioun oneliche that is nedfulle to vertuous lyuyng. For he that is truly pore is vertuoufly circumfidid: the whiche circumfcioun the apofte techeth in thefe wordes whan he feith: That we hauynge mete and drinke and clothing / we fchulde hold vs paid. This alfo goftly circumfcioun nedeth to be in alle oure bodily wittes / as in feynge / herynge / touchinge / and othere: that is to feie / that we in alle thefe efchewe fuperfluyte and kepe fkarfte / and namely in fpekyng: for moche fpeche with oute frute is a grete vice and difplefyng to god and man / and token of an vnftable and diffolute herte: as azeynward / fience is a grete vertue / and for greet caufe of goodneffe ordeyned in religioun: of the whiche vertue dyuers clerkes fpeken / that we fchulle paffe ouer at this tyme: and thus endeth this chapitre.

¶ Causa
ploratus
Christi.

of fchewe

¶ Cam.
viiij^m.

¶ Of the Epiphanye / that is the open schewynge of oure lord Jesu.

¶ Primum
festum.

Firste touchinge this solempne day and worthy feste / we schulde vnderstonde that there is none feste that hath so moche dyuers seruise in holy chirche longyng therto as this feste hath: not for it is more worthy than othere / but for many grete thinges byfelle and were done in this day specially touchynge the state of holy chirche. As first vnderstondynge that holy chirche here in erthe stante in tweie manere of peple: that one is of hem that comen of the Jewes that hadden Moyfes lawe and weren circumfided: that othere is of the remenaunte that weren not circumfided and were icleped gentiles. This day / that is to say the xiiij day fro the Natiuite / acountyng that self day / the bleffid child Jesu schewed hym as god and man specially to the kynges that weren of the gentiles / and in her persone holy chirche nowe cristened / that is principally gedered of the multitude of gentiles / was this day resceyued and accepted of god to trewe byleue. For the day of his Natiuitie he appered and schewed hym specially to the Jewes in the persone of the hirde men: the whiche Jewes for the more parte resceyueth not goddes worde and byleue. But this day he schewed hym to the gentiles / of whom we comen that ben nowe his chossen chirche. Wherfore this feste is specially and propurly the feste of holy chirche of trewe cristen men.

¶ Secundum.

¶ The secounde thing that was done this day touchinge holy chirche is that sche was this day goftly wedded to criste / and trewely knytte to hym by the bapteme that he toke this day / xxix 3ere astir complete: for in the baptisme ben foules wedded to crist / and the congregacioun of cristen foules is cleped holy chirche that by baptisme is

waschen and made cleane of the filthe of synne and clothed newe in vertues.

¶ The thridde thing is that / that same day a twelfmonthe / ¶ Tercium. that is to saie a 3ere after the baptisme of crist / he wrougt the firste miracle at the bridale / turnynge water into wyn : by the whiche is vnderstonden also the goostly bridale of holy chirche.

¶ The ferthe thing that byfel in that day is / as Bede ¶ Quar- tum. seith / that in that same day a 3ere after oure lord Jesu wrougt that grete myracle sedyng the grete multitude of puple with a fewe loues and a fewe fisches. But the firste thre ben reherfed this day in holy chirche and not this ferthe.

¶ Loo how worshipful this day is ! the whiche oure ¶ Contem- placio. lord god ches specially to worche thereynne so many grete and wonderful thinges. Wherefore holy chirche / considerynge so many grete benefices done to hir this day of hir goostly spouse Jesu criste / by waye of dewe kyndenes maketh grete merthe and solempnite in this day. But for also moche as principally and most specially the solempnite of this day stant in the mynde of the firste / that is the worshippinge of the kynges and her offrynges : therefore speke we furthermore of the contemplacioun her of / leuing the remenaunt at this tyme. And so ymagyne we and sette we oure mynde and oure thougt as we were present in the place there this was done at Bethleem / byholdynge how these thre kynges comen with grete multitude and a worshipful companye of lordes and othere seruauntes : and so by token of the sterre first ledynge and after restynge vppon that place that the child Jesu was ynne / there they lizten down of the dromondes / that they riden vppon / byfore that symple hous and manere of stable / in the whiche oure lord Jesu was borne. And than oure lady / herynge grete

noyfe and fterynge of peple / anone toke hir fwete child in to hir barme. And they comynge in to that hous / also fone as they feien the child they kneled adoun and reuerently and deuoutly honoured hym as kyng and worfchipped hym as god. Lord god / how grete and how fad was her feith and byleue that fuche a litell childe fo fympilly clothed / founden with fo pore a moder / in fo abiecte a place / with oute companye / with oute meyny and with oute all worldely array / fchulde be verray god and kyng and lord of al the world : and natheles they bileued fothfastly bothe two. This was a grete goodnes of oure lord / ordeynynge fuche forlederes and fuche bygynneres of oure bileue : and fo hit byhoued to be. Furthermore touchynge the proces : we mowe thynke how the kynges / after the firfte honourynge of the childe / fpeken with his moder / reuerently askynge of the condicions of hym / in what manere he was conceyued and born / and fo of othere that thei defireden to knowe. And oure lady myldely anfwerynge / tolde hem of al as it nedeth : and they zeuen ful credence and bileue to al that fche feide. And for also moche as they weren clerkes and men of grete wifdome / therfore we mowe fuppose that they kouthen the langage of hebrewe / and fpeken in that tonge that was the moder tonge of oure lady and alle Jewes.

¶ Now take we here good entent to the manere of fpekyng in bothe parties : firft / how reuerently and how curteisly thei fpeken and asken her queftiouns : and on that other fide hou oure lady / with a manere of honefte fchamefastneffe holding downe her eizen toward the erthe / fpeketh and anfwereth / faddely and fchortly / to her askynges : for fche hath none likynge to fpeke moche / or elles to be feen : neuertheles oure lord gaf hir ftrengthe and fpecial comfort to fpeke more homely to hem by caufe

that they representen holy chirche that was than to come of the gentiles / as it is seide bifore.

¶ Byholde also the childe Jesu / how he speketh not / but stant with a manere of sad semblant and glad chere / and als he vnderstood hem / louely lokynge vpon hem : and thei haue grete likynge in the sȳt of hym / not only goostly in foule of his godhede as illumyned and tauȳt of hym / but also in his bodily sȳt with oute forth : for as Dauid witnesfith : He was faire and louely in body byfore alle mennis sones.

¶ And so whan they weren gretly comforted by hym / thei maden her offrynge to hym in this manere / as we mowen suppose. They openeden her cofres with her tresoure and spredynge a tapite / or a cloth / byfore the childe feete oure lorde Jesu / they leiden there vpon and offreden echone of hem golde / encense / and myrre / and that in grete quantite / nameliche of the gold : for elles as for a litel offrynge it hadde nouȳt neded hem sorto haue opened hir tresoure cofres / as the gospel seith / but here awmeneres / or her tresorerres / myȳt lȳtly haue had it in hande and taken it hem bot for the ȳstes and the quantitees weren grete by refoun / as it is seide. And whan thei hadden thus offred and leide her ȳstes bifore hym / then reuerently and deuoutly fallynge doune they kysfeden his feete : and than peraunter the child / ful of wisdom / sorto comforte hem more and strengthe hem in his loue ȳaue hem his hand to kisse / and after blessed hem therwith. And so they reuerently enclynynge and also takynge her leue at his moder and Joseph / with grete ioye and goostly merthe / as the gospel seith / turneden aȳen in to hir owne cuntre by a nother way. What that thise thre ȳstes offred of thise kynges bytoken gofily / and many other thinges that the gospel more ouer telleth / as it is expowned by

holy doctoures / is sufficiently and fully writen in manye othere places : wherfore we passen ouer al that here.

¶ Nota de
pauper-
tate.

¶ But what hope we was done with that golde of so grete prife? Whether oure lady referued it and putte it in treforie / or elles bouthe therewith londes and rentes? Nay / nay / god forbede ! for sche that was a perfite loue of pouerte toke none hede of fuche worldely goodes. But what? Sche / louinge pouert / and vnderftondynge also hir bleffid fones wille / not onliche thorū his Inspiracioun techynge hir in foule with ynne forth / bot also by figne fchewynge his wille with outen forth that he loued not fuche riches / perauntre turnynge away ofte fithes his face fro that golde or fpittinge there vppon / with ynne a fewe dayes and fchorte tyme fche ʒaf it al to pore men : for the keypyng therof that litel tyme was to hir a gret burthen and heuy charge. And that femeth wele : for fche made hem fo bare of money that whan fche fchulde go to the temple forto be purified / fche had noȝt wherwith to bigge a lombe forto offre for hir sone / but only bouȝte turtles / or dowfes / of litel prys / that was the offrynge of poore folk after the lawe. And fo we mowe refonably bileue that the offrynge of the kynges was grete and riche / and that oure lady / louynge pouert and ful of charite / ʒaf it in hafte to pore men / as it is feide : fo that here is fchewed a grete precony and worthy enfaumple of pouert. Also ʒif we take here goode hede we mowe fene open enfaumple of perfite mekenes : for there beth manye that holden hemfelf lowe and abiecte in her owne herte / and ben not eleuate by pride as in her owne herte fize / but neuer theles they wolde not be feyn fuche in other mennis fize / nor mowen not fuffre to be defpised or fcornd of other : and also they wolde not that her vnworthines and her defauytes were knowen of othere / left they were defpised

¶ Nota de
perfecta
humilitate.

or reprobued of hem. But thus didde noȝt this day that child Jesu / lorde of all othere ⁊ for he wolde that his lowenes and abieccioun were knowen and seen to his and to othere / and that not to symple and fewe ⁊ but to grete and manye / that is to say to kynges and lordes and her meyne / many and sele. And also that is more to wonder in fuche a caas and tyme ⁊ in the whiche by resoun it was moche to drede / that is to say lest the comynge fro so fer and fyndynge hym that thei fouȝten / kyng of Jewes / and whom they troweden alle myȝty god / liggyng in so symple array and so grete abieccioun / by that symple sȝt supposynge hem disceyued and holdynge hem self as fooles schulden gone away with oute deuocioun and bileue. But ¶ Nota. not forthy the mayster of mekenes and loue of sympilnesse laste not to fulfille the perfeccioun therof / ȝeuyng to vs ensample that we schulde not go fro the grounde of trewe mekenes by colour of any semeliche profite or goode ⁊ but that we schulde lerne to wille forto apere and be seyn symple and abiecte in the sȝte of othere. That vertue of perfite mekenes he graunte vs thorow his grace that so wolde meke hym for oure sake / oure bleffed lord Jesu. Amen.

¶ De mora domine apud presepe continetur in proximo capitulo excepta meditacione de ministerio suo et sollicitudine circa puerum Jesum / de quibus poterit quis faciliter meditari.

¶ Of the purificacioun of oure lady seint Marie.

¶ Cam. ix^m.

After the kynges had performed her offerynges / and weren gone home aȝeyne in to her owne cuntrey / as it is seide ⁊ ȝit stode that worthy lady of all the world in that symple herborwe with hir bliffed sone Jesu and her housbonde / that holy olde man Joseph / at the cracche paciently abidyng vnto

¶ Nota
contra
singulares.

the fourty day ordeyned by the lawe to hir purificacioun / as ſche were an other womman of the peple deſoyled thorū ſynne / and as the childe Jefu were a pure man / and not god / nedy to kepe the obſeruaunce of the lawe. But why hope we that thei diden thus? Sothely for enſauple to vs: ſchewynge the trewe way of obedience: and for they wolde no ſingular prerogatif thei kepten the comoun lawe as othere. But thus done not manye that lyuen in comune congregacioun: the whiche deſiren to haue ſpecial prerogatyues / and there by wole be iſene more worſchipful than othere and fengler abouen othere: but this ſuffreth not trewe mekenes. Whan the fourty day was come of hir purificacioun after the lawe / than wente oure lady oute with hir ſone Jefu and Joſeph / and toke the wey fro bethleem in to Jeruſalem / that is aboute fyue or fixe myle / there to preſente the childe and offre hym to god.

¶ Contem-
placio.

¶ Now lete vs here goo with hem by deuoute contemplacioun: and helpe we to bere that bliſſed birthen the child Jefu in oure ſoule by deuocioun: and take we ynwardly good entent to all that ben here ſeide or done: for thei ben ful deuoute.

¶ In this manere then they berynge and bryngynge the child Jefu in to Jeruſalem / and the lord of the temple in to the temple of god at the entre thereof thei bouzten tweyne turtles / or elles tweie dowue briddes / to offre for hym as the manere was for pore folke: and therfore the goſpel ſpeketh not of a lambe / that was the comoun offrynge of riche men / in token that they weren with the poreſt folke. And herwith that rihtwys man Symeon / ladde in ſpirit by the holy gooft / came in to the temple to ſee that he had longe tyme deſired / criſt goddes ſone / after byheft and anſwere of the holy gooft. And anone as he cam and had the ſiȝt of hym / knowynge hym by

the spirit of prophecie / he kneled doun and deuoutly honoured and worfchipped hym as he was in his moder armes borne: and the child bliffed hym and / lokynge vppon his moder / bowed toward hym in token that he wolde goo to hym: and so the moder vnderftondyng the childes wille and therof wondrynge toke hym to fymeon: and he with grete ioye and reuerence clippyng hym in his armes rose vp / bliffyng god and feienge with glad spirite: Lord / I thonke the: for now thou letefte thy seruante after thy word in pees: for why I haue feen with myn eizen thyn bliffed sone / oure faueoure. And afterward he prophecied of his passioun and of the sorwe therof / that schulde as a fwerd perce and wounde the moder herte. Herwith also that worthy wydowe Anne / the prophetisse / came to hem in to the temple / and / worfchippyng the child / sche prophecied also of hym and spake of redempcioun that was to come by hym to mankynde. And the moder wonderynge of alle these wordes kepte hem by good entente pryuely in her herte. And than the child Jesu stretching his armes toward his moder was bytaken to hir azen. Afterward they zeden in manere of proceffioun towarde the auter with the childe: the whiche proceffioun is represented this day in alle holy chirche with lizt born to goddis worfchippe. And than they wente in this manere: firfte / tho tweyne worfchipful olde men / Joseph and fymeon / goon bifore / joyfully holdyng either other by the hondes and with grete myrthe fyngyng and feienge: Lord god / we haue refceyued this day thy grete mercy in myddes of thy temple / and therefore after thy grete name / fo be thy louynge and thy worfchippe in to the fertheft ende of al the worlde. After hem foloweth the bliffed moder and mayden marye berynge the kyng of heuene / Jesu: and with hir on the one fide gothe

¶ Suscepi-
mus deus
misericor-
diam tuam.

the worfchipful wydewe Anne / with grete reuerence and vnſpekeable ioye louynge and preifynge god. This is a ſolempne and a worfchipful proceſſioun of ſo fewe perſones / bot grete thinges bytokenynge and repreſentyng: for there ben of alle ſtates of mankynde ſome / that is to ſaie of men and wommen / olde and yonge / maydenes and wydewes. Furthermore whan they weren comen to the auter of the temple / the moder / with reuerence knelynge downe / offreth hir ſwete ſone to the fader / god of heuene / ſeinge in this manere: Taketh now / hiȝeſt fader / ȝoure owne dere ſone / whom I offre here to ȝow after the biddynge of ȝoure lawe: for he is the firſte born of his moder: bot / gode fader / I byſeche ȝow that ȝe ȝeue him aȝen to me. And than ſche riſynge vp laſte hym vppon the auȝter. A lord god / what offryng is this! Sothely there was neuere ſeien ſuche another fro the bygynnyng of the world / ne ſchal neuer after in to the endynge. Now take we here goode hede hou the child Jeſus ſitte vppon the auȝter as it were another childe of the comoun peple / and with that loueliche face and ſadde chere he loketh and byholdeth vppon his dere moder and othere that there were preſente: patiently and mekely abidyng what thei wolden doo with him. And therewith weren brouȝt the preoſtes of the temple / and the child / lord of al the worlde / was bouȝt aȝen as a ſeruaunt for .v. penyes / that weren cleped cicles / a manere of money / after the lawe as othere. And whan Joſeph had paied that money for hym / the moder / oure lady / toke aȝen with ful glad wil hir bleſſid ſone. And after / ſche toke the forſeide briddes of Joſeph / and knelynge adoun and liſtyng vp her eyzen deuoutely vnto heuene / holdynge hem in her hondes offred hem / ſeinge thus: Al miȝty and merciful fader of heuene / vnderfonge ȝe this litel ȝiſte and offeryng / and

the firste gifte that youre litel child this day presenteth vnto youre hiȝe maieste of his symple pouerte. And therewith also the child Jesu / puttynge his hondes to the briddes and lifynge vp his eizen to heuene / speke not / but schewed contenance of his offrynge with the moder : and so thei leiden hem vppon the auzter. Now here takynge hede what they ben that thus offren / that is to saie the moder and the sone : trowe we whether that offrynge / thouȝe it were litel / myȝte be forsake ? Nay / god for bede. But we schulle fully trowe that it was by aungels presented vppe in to the court of heuene / and thereof the fader of heuene ful gladly accepted / so that alle the blissed compaye of heuene there thorouȝ was reioysed and gladed.

¶ Afir this was done / and so the lawe of god fully kepte / as it is seide / in alle that longed to the child fro his birthe in to this tyme / oure lady with hir blissed sone and hir spouse Joseph toke the wey fro that citee of Jerusaleme homward into Nazareth. But by the weie sche visited hir cosyn Elifabeth / desiryng also to see John / hir sone / that sche loued specially. And what tyme they meten to gidre they maden grete ioye / and nameliche Elifabeth whan sche sawe that blessid sūt of the childe Jesu : by vertu of whome in his firste concepcioun John in her wombe reioysed / and sche also replenyshed with the holy goost. Also the childre / Jesu and John / when they weren brouȝt to gedere thei kiffeden othere louely and with lawhyng chere and maden moche merthe to gidre : bot John / as vndirstondynge his lorde / had hym alwey in countenance / as with reuerence to hym. And what tyme they had rested hem there certeyn dayes / oure lady with hir child and Joseph wenten forth on her wey toward Nazareth / as to her home and reste : but ȝit fel no reste to hem as it schal schewe after.

¶ Now 3if we take good entent to the forfeide proces / and hou longe tyme they haue leyne oute of her owne hous in so grete pouerte and symplenesse / by resoun we schulde be stired to compassioun / and to lerne by ensaumple of hem mekenesse / pouerte / and buxumnesse : that weren openly schewed in her symple dwellynge / in her pore offrynge / and in the lawe kepynge. And furthermor as the worldly men maken bodely myrthe in this tyme of cristemasse / fro the Natiuite in to this day or feste of the purificacioun / that is icleped Candelmasse / so schulde euery deuout soule in this tyme specially / with deuocioun and gostly merthe in soule / worschippe and honour that blissed child Jesu and his moder marye : visitynge hem by contemplacioun and some deuowte prayer / at the leste ones on the daye / as they seien in spirit oure lady with her child liggyng at the cracche : hauynge therwith in mynde the mekenes / the pouerte / and the buxumnesse of hem / as it is feide : and louynge hem and kepynge hem vertuously in dede. Amen.

¶ And thus endeth the firste parte of the book in contemplacioun for the monday.

¶ Secunda
pars.

¶ Incipit fecunda pars pro die Martis.

¶ Ca^m. x^m.

¶ Of the fleyng of oure lorde Jesu in to Egipte.

WHan oure lady with hir childe and Joseph weren toward Nazareth / as it is feide bifore / not knowynge 3it the priue counseile of god here of / that herodes the kyng purposed to fle the child Jesu : the aungel of god appered to Joseph in his slepe / biddinge that he schulde fle in to Egipte with the child and his moder / for herode wolde seche the child

to flee hym. And anon Ioseph wakyng of his slepe cleped oure lady and tolde hir thise hard tydinges: and sche in all haste toke vp hir dere sone and bigan to goo: for sche was ful fore agast of this word / and sche wolde not as sche myȝte not be seien necligent in the keping of hym. Wherefore anone in that nyȝt thei token the wey toward Egipte. And so fled that grete lorde the pursute of his seruauȝt / ȝe more properly the deuēles seruauȝt: trauaillynge with hym his ȝonge and tendre moder and that olde man Ioseph by a noyous wey and hard and dyuerse that was not enhabited / and also a wey ful longe / that is to say after the comoun sawe the space of xij or xv dayes iournees of a comune currouȝ: perauenture it was to hem the trauaile of two monthes and more. And that way / as it is seide / was by that deserte in the whiche the children of Israel ladde oute of Egipte dwelleden xl ȝere. Lorde / hou did thei there of hir liflode? or where rested they and were herborwed in the nyȝtes? For in that wey fond they ful sildome eny house. Here ouȝte we to haue inwardly compassioun of hem / and not to be loth or thenke trauailous to do penaunce for vs self: sithen othere token so grete and so ofte trauaile for vs / namely thei that weren so noble and so worthy. Also in this forseide processe ȝif we take goode hede we mowe see many goode ensaumple and notable doctrines to vs. Firste / ȝif we take hede hou oure lord Jesu toke in his owne persone somme tyme prosperite and welthe / and sum tyme aduersite and woo / we schulde not be stired to inpacience what tyme that it bifalleth to vs in the same manere: bot in tyme of temptacioun and discomforte abide with pacience the tyme of prosperite and of comforte: and so aȝenward on that other side. And ȝif thou wilt see ensaumple hereof in Jesu / loo firste in his birthe /

¶ Notabilia
iiij^{or}.

¶ Primum.
Pacientia
inter pro-
spera et
aduersa.

he was magnified to the hirde men as god / and honoured and worchipped of hem as god with ioie : and sone after he was circumcised as a symple synful man with forwe. After / the kynges comynge to hym worchipped hym fouereynly bothe in her persones and in grete ȝiftes : and ȝit dwelled he stille in that stalle amonge bestes / in pouerte / wepinge as another child of symple man. After that he was presented in the temple with ioie / and grete thinges were prophecied and spoken of hym / as of god almyȝty : and now he is beden of the aungel to fle fro herode in to Egipte / as he were a pure man with outen myȝt. And so furthermore we mowe fynde in alle his lyf prosperite and aduersite imenged to gidre / to enfaumple and techynge of vs : for he sente vs dyuers comfortes to lyfte vp oure hope that we falle not by despeire : and therewith he sent vs tribulacioun and discomfort to kepe vs in mekenes / that thereby knowynge oure owne wrecchednesse we stande algate in his drede.

¶ Nota.

¶ Secundum. Nota, De humilitate.

¶ The secounde lessoun that we mowe lerne in this forseide processe is touchynge the benefices and the special comfortes of god / that he that feleth hem specially be not thereby eleuate in his owne ȝit as holdynge hym more worthy than another that hath hem noȝt. And also he that feleth not suche special ȝiftes or comfortes be not therfore cast down by forwe or envie to hym that hath hem : for as we see here the aungeles apperynge and spekyng of the childe weren to Ioseph / and not to oure lady : and natheles ȝit was he moche lasse in meryte and more vnworthy than sche. Also here we mowe lerne that he that feleth suche special ȝiftes of god / though he haue hem not algate as he wolde and after his desyre / that there thorow he grucche noȝt / nor be not heuy by vnkyndenes aȝenst god : for not withstondynge that Ioseph was so nyhe and acceptable

¶ Nota bene.

to god / neuertheles the apperynges of the aungel and the reuelaciouns were not done to hym openly and in wakyng / bot in manere of dremes and in his fleping.

¶ The thridde notable thing that we haue enfaumple of here is how that oure lord suffreth his derlynges to be difesed here thorugh perfecuciouns and tribulaciouns: and that scheweth wele here in marye and Joseph. What tyme they knewen the child souzte to be slayne: what myzt they here more forwefulle? For thou; it so were that thei knewen and wisten wele that he was goddes sone / neuertheles the sensfualite and the refoun of hem myzte kyndely be destourbeled and meued to feie in this manere: Lord god / fader all myzty / what nede is it to thy blessed sone / that here is to flee / as thou myztest not defende hym fro his enemyes and kepe hym faaf here? And also her tribulacioun and difese was in so moche the more that hem byhoued to goo in to soo fer a londe that they knewe not / and that by hard weies and noyouse: sithen they were moche vndisposed to goynge and trauaillynge / oure lady for 3outhen and tendernesse / and Joseph for elde and febilnesse. And also the childe that they schulde bere and carie was vnnethe two monthes olde: and 3it herewith they 3eden in to that londe / in the whiche thei as pore and vnknownen had nojt to helpe hem self with. Alle thise difeses weren to hem mater of grete tribulacioun and affliccioun: and therfore / thou that suffrest here tribulacioun kepe therynne pacience / and loke not to haue here of a pryuelege of hym that wolde not take hit hym self / ne 3eue it his moder.

¶ The ferthe notable thing that we mowe confidre here is the grete benignyte and mercy of oure lorde: for there as he myzte anone in a moment had destroyed his enemyes that purfued hym: 3it wolde he not / but benignely and

¶ Tercium.
De tribulacione electorum.

¶ Nota.

¶ Quartum.
De benignitate erga inimicos.

fwetely he chafe rather to flee / and ȝeue ſtede for the tyme to the malice and the woodneſſe of that wicked herode / than to be venged as he myȝt riȝtwiſly of him. And this was a profounde mekenes and a grete pacience.

¶ Nota.

In the ſame manere ſchulde we doo ⁊ that is to ſaie / not wilfully withſtonde and ſeke vengeance of hem that done wronges and purſue vs / but patiently for the tyme bere hem and flee her malice ⁊ and more ouer ſpecially pray for hem / as god techeth vs alſo in another place of the goſpel to do to oure enemyes.

¶ Hiftoria.

¶ Furthermore as to the proceſſe of the fleinge of Jeſu with his moder and Joſeph. Whan they comen to Egipt / anone at the firſte entre alle the mawmettes of that londe fellen a downe / as it was prophecied bifore by the pro-

¶ Chermo-
polus
lymopolus.

phete yſaye. And than wente they to a citee of that londe that hiȝte lymopolus ⁊ there they hired hem ſomme ſymple hous / where they dwelleden vii ȝere / as pilgrymes

¶ Medita-
cio.

and ſtraungeres / pore and nedy. Here mowe we deuouȝtly ymagyne and thenke of the manere of liuyng of hem in that vnkouthe lond ⁊ and how oure lady wrouȝt for hir liſlode / that is to ſeie with nedeſe ſewynge and ſpynnyng / as it is writen of hir ⁊ and alſo Joſeph / worchyng in his craft of carpuntrie ⁊ and how the child / bleſſed Jeſu / after he cam to the age of fyue ȝere or there aboute / ȝede on hir erandes and halpe in that he myȝte / as a pore child / to hem ſchewynge in alle his dedes buxomenefſe / lowenes / and mekenes. And ſithen hem byhoued to gete her liſlode in that manere with her trauaille / and perauenture with repreue ofte ſithes of hem that they dwelled among / as it falleth comounly to ſtraungeres / and alſo with ſchame ⁊ what hope we of her houſehold / as of beddynge / clothinge and othere neceſſaries? whether they hadden in this ſuperfluite or curioſite? Nay / with outen dowte thei that

loueden perfizte pouerte wolde noȝt haue / thouȝ thei myȝte / that that is contrarie to pouerte / as is superfluyte and curiosite. And nameliche touchynge curiosite / trowe we that oure lady in hir fowynge / or othere manere worchinge / made curious werkes as moche folk doth? Nay / god forbede: for thouȝ they worchen fuche curiositees that taken non hede to lefen the tyme / ſche that was in that nede myȝte not / nor wolde noȝt / ſpende the tyme in veyne as manye done / nameliche in thiſe daies. For thiſe vice of curiosite is one the moſte perilous vice that is / and that by many ſkilles may be ſchewed. Firſte / by leſynge of tyme that is ordeyned to the worſchippe of god: for fuche curiouſe werk occupieth moche more tyme than wolde othere pleyne and ſymple werk do that were ſufficant to the nede: and that is a grete harme and contrarie to goddis wille.

¶ Nota
vitium
curioſitatis.

¶ The ſecounde harme that cometh of curiosite is cauſe and matere of veyne ioye to the worchere: as what tyme that a man maketh fuche a curious werk ofte loketh he thereon with likynge / and thinketh and ymagyneth in his thouȝt befily: alſo whan he worceth noȝt / and ſpecially in tyme of goddes ſeruice and whan he ſchulde haue his herte to god / thinketh or ſpeketh forto make that curious werk and therby halt him ſelf ſubtile and witty / and ſo wolde be ſeyn paſſynge othere.

¶ Prima
ratio.

¶ Secun-
dum
periculum
curioſitatis.

¶ Alſo it is cauſe of pride to hym that the curiouſe werk is made too: for as ſymple / pleyne / and buſtouſe werkes ben occaſioun of lowenes and mekenes: ſo ben curiouſe werkes as oyle noryſſhyng the fire of pride in the holderes and haueres of hem.

¶ Tercia
ratio
contra
curioſita-
tem.

¶ Alſo it is to hem that hauen likynge in fuche curioſites matere forto drawe hir hertes fro god and heuenly thinges: for as ſeynt gregory ſeith: In alſo moche as a man hath

¶ Quarta
ratio.

delite here bynethe in erthely thinges / in so moche he is departed fro the loue aboue of heuenly thinges.

¶ Quinta
ratio.

¶ Also is it one of the thre by the whiche all the worlde is infecte in synne / that is the foule lust of the eyzen : for fuche curiositees seruen of noȝt elles but forto fede the eizen : and also ofte as a man likyngly and in veyne with fuche curiosite fedeth his eizen / so ofte the maker and the vsere offendeth god.

¶ Sexta
ratio et
fextum
malum.

¶ Wherefore men schulde eschewe to make fuche curiosites for ȝeuynge occasioun of synne. For a man schulde not assente to synne for eny cause / bot in alle manere abstene fro the offence of god : and sithen god ȝaf ensauple and commendeth and loueth pouerte / as it is ofte seide / with oute dowte it foloweth that he is gretly offended in that thinge that is directe contrarie to pouerte / that is specially curiosite. Also with alle othere harmes more ouer this is / that it is a token of a veyne and a list and an vnstable herte and foule. Wherefore he that wole liue in clenness

¶ Septi-
mum
malum
curiositatis.

¶ Nota.

¶ Nota de
honestate.

of conscience and withoute desoylyng of his foule / hym byhoueth to absteine hym bothe fro the makynge and also fro the vsynge of fuche veyne curiositees / and to flee therefro as fro a venemous serpent. Neuertheles by this forsaide reproof of curiosite we schulle not vnderstonde generally forbeden to make faire werkes and honeste apparaille : for that is leuesul so that it kepe a gode mene / and namely in tho thynges and werkes that longen to goddes seruice. In the whiche it is nedefulle to be warre and to eschewe alle corrupte entente of veyne ioye or glorie / and alle false affeccions and foule likynges of worldes vanyte : so that the vertues mene of sufficient honeste passe not in to the excesse of viciouse curiosite. And thus moche suffiseth seide of this matere at this tyme.

¶ Of the tornynge aȝen of oure lord Jesu fro Egipte. ¶ Ca^m. xj^m.
Capitulum vndecimum.

After that herodes was dede / and vij ȝere weren
at the ende / in the whiche oure lord Jesu had
dwelled in Egipte / the aungel of oure lorde
apered to Joseph in his slepe / and bad that
he schulde take the child and his moder and goo in to
the londe of Israel: for they weren dede that souȝten
to fle the childe: and he anon rose vp / and with the
child and his moder / as the aungel bad / turned aȝen
in to the lond of Israel. And whan he came there and
herde that Archelaus / the sone of herode / regned in that
party that was cleped Judea he dredde and durste not goo
thider: but / as he was ofte biden of the aungel in his slepe /
he went to the cuntre of galilee in to the citee of Nazareth.

¶ Here mowe we see in the comynge aȝeyn of Jesu / as
it was seide in his goynge / drede and difese menged with
comforte and ese. For what tyme thei / beyng in a straunge
londe / herde of the deth of her enemyes / and that thei
schulde come aȝeyn in to her owne londe / no doute but
that it was grete comforte and hope of eese: but takynge
hede therwith to the hard trauaille by the wey / and after
whan that they comen in to hir owne londe in hope of pees
tithinges of a newe enemy come to hem and for drede of
hym beden to eschewe his cuntrey / there was discomfort
and difese. And alle to oure lore / as it is seide. Lorde
Jesu / thou faire ȝonge childe that art lord and king of
heuene and erthe / what difese and what trauaille suffredest
thou for oure sake / and how sone thou bygan! Sothely
wele spake the prophete in ȝoure persone whan he seith thus:
I am pore and in dyuerse trauailes from my firste ȝowthe. ¶ Pauper
Swete Jesu / how ȝedest thou: or was caried al that longe
and harde weie / and namely thorugh that horrible deserte:

¶ Pauper
sum ego.

passynge ouer the rede see / and also the flode Jordan / in so tender age ! For as it semeth / this azeine comynge is more traualous and more noyous to the and to thy lederes than was thy firste goinge : for why that tyme thou were so litel that thou myztest esily be borne in armes : but now thou art elder and more woxen / as in the tyme of vij zere thou myzt not soo / and goo myche myzt thou nouzt for tendre age / and to ride art thou nouzt vsed. Sothely it semeth that al only this trauaile that we speken now of were sufficient vnto ful redempcioun for mankynde. Further more as to the processe of her wey : we mowe thenke that what tyme they comen toward the ende of that deserte there they founden John Baptiste / the whiche that tyme there hadde bygunne forto lyuen in deserte / penaunce doynge / thouz it so were that he had no synne penaunce worthy. For / as it is seide / that place of Jordane in the whiche John baptized is that same place wherby the children of Israel zeden drye fote whan they comen by that deserte oute of Egipte / and that nyhe that place in deserte John lyued in penaunce. Wherefore it is likly that Jesu and his moder founden hym there / and that they maden grete ioye and gostely myrthe comynge to gidre : and no wonder / for he was an excellent and a worthy childe fro his firste birthe. He was the firste heremyte and the biginning of religious lyuyng in the newe lawe : he was clene mayden and grettest prechour after crist : he was a prophete and more than a prophete / and a precious and a glorious martir. Wherefore we deuoutly honourynge and worshippinge hym / take we oure leue of hym at this tyme / and goo we forth with oure lord Jesu and his moder in the forseide wey.

¶ Nota de
commenda-
cione
Johannis
Baptistae.

¶ After they were passed the flome Jordan / than come they furthermore to the houle of oure lady cofyne Elizabeth /

where they weren specially refrefched and maden to gidre a grete and a likynge fefte. And there Jofeph / herynge that Archelaus regned after his fader herode in the cuntre cleped Judea / by biddynge of the aungel / as it feide bifore / went with the child and his moder in to the citee of galile cleped Nazareth ⁊ and there they dwelleden as in her owne home / ledynge a fymple and a pore lyf to gedre / bot in that grete goftly richeffe of charite. Loo thus is the child Jefu broȝt home oute of Egipte. And than as we mowen thynke the fiftres of oure lady and othere kynnes folk and frendes comen to hem / welcomynge hem home and vifitynge hem / with presentis and ȝiftes / as it was nede to hem that founden of her owne bare houfholde. Also among othere we mowe specially haue in mynde that John euangelifte come with his moder / oure lady fifter / to vifite and fee Jefu / the whiche John was that tyme aboute fyue ȝere olde ⁊ for / as it is writen of hym / he deide the ȝere fro the paffioun of oure lorde lx^{ti} and vij / that was the ȝere of his age xc and viij ⁊ fo that at the paffioun of crift he hadde in elde one and thretty ȝere / and crift hym felf xxxiiij or litel more ⁊ and fo at this aȝeyne comynge of Jefu / that was than vij ȝere olde / John was fyue ȝere olde. And as he was after / amonge othere chofen apoftles and difciples / specially biloued of oure lord Jefu / fo it is likly that in this tyme of her childehode he was more chere than othere / and as moft fpecial pley fere to Jefu. Fro this tyme vnto the xij ȝere of Jefu his age the gofpel maketh none mynde of the childe Jefu. Neuertheles it is writen and feide that there is ȝit in that place a welle wherof the child Jefu fette ofte fithes water to his moder ⁊ for that meke lorde refufed not to doo fuche lowe feruices to his moder / and alfo fche had none other feruaunt ⁊ alle her lyuynge was in mekenes and pouerte to oure enfaumple forto folwe hem. Amen.

¶ Johannis
Euange-
lifia.

¶ Cam.
xij^m.

¶ How the child Jefu lafte allone in Jerufalem.

WHan the child Jefu was xij 3ere olde / and his moder with Ioseph 3ede vnto Jerufalem for the fefte day / that lafted and contynued viij dayes / after the biddynge and the custome of the lawe / he went alfo with hem : in that tender age / trauallynge efte al that longe way byfore feide to honour and worfchippe his fader of heuene in his fefte dayes / as refoun wolde : for there is fouereyn loue bytwixe the fader and the fone. Neuertheles there was more ynward forwe of herte and compaffioun to the fone of the vn worfchippyng of his fader / that he fawe in doynge of many manere of fynnes / than was any ioye withoute forth in the pompe and the folempnite of that fefte. But fo ftode he with his parens in the tyme of that fefte / kepyng the lawe mekely as an othere of the pore peple / til what tyme the fefte dayes weren fulfilled and ended : and than / after that his parens weren gone homwarde / he dwelled ftille there in Jerufalem / hem vnwetyng.

¶ Medita-
cio deuota.

¶ Now take we here good entent as we were prefent in alle that is here fpoken of / for this is a ful deuoute matere and a profitable to vs. As it is feide bifore / the citee of Nazareth / where oure lorde dwelled / was fro Jerufalem the fpace of fixty myle and fourtene or thereabout : and fo bifel that his moder / oure lady / and Ioseph token dyuerfe weies homward / and what tyme they comen to gidre at euen where they had fette to be herberwed oure lady feyng Ioseph with outen the childe / that fche fupposed had gone with hym / asked of hym where was the childe : and he feide that he wifte neuere / for he wende / as he feide / that fche had lad him with hir : and there with fche brafte on wepyng / and with grete forwe feide : Allas / where is my dere childe ? For now I fee that I haue

noȝt wele kept hym. And anon ſche bygan to goo aboute
 in that euentide / as ſche myȝte honeſtly / fro houſe to houſe /
 aſkynde : Seie ȝe ouȝt of my ſone ? Vnnethes myȝte ſche
 fele hir ſelfe for ſorwe and kare of hir ſone. And the ſely
 olde man Joſeph folowed hir algate wepyng. And what
 tyme they hadden longe ſouȝte and founden hym nouȝt /
 what reſte hope we they hadden in that nyȝte / and namely
 the moder that loued hym moſte tenderly ? Sothely no
 wondir though thei had no comforte / alle thouȝ her frendes
 comforted hem as they myȝten : for it was not a litel loſſe
 to leſe Jeſu. Wherefore we mowen haue here reſonably
 grete compaſſioun of the grete angwiſche that oure ladyes
 ſoule is now inne for hir ſone. Sche was neuere in ſo
 grete fro the tyme that ſche was born. And alſo here ¶ Nota de
 mowe we lerne / what tyme tribulacioun and angwiſche tribula-
 fallen to vs / not to be to heuy or moche diſtourbed cionibus
 therby / ſithe god ſpared not his owne moder as in that electorum.
 party : for he ſuffreth generally tribulaciouns to falle to
 hem that ben his choſen : and ſo they beeth tokene of
 his loue / and to vs it is expedient to haue hem for many
 ſkilles. Than oure lady / as it is yȝeide / ſory for ſche
 myȝte not fynde hir ſone / that nyȝt cloſid hir in hir
 chaumbre and toke hir to prayer as to the beſte remedye
 in that caſ / ſeinge in this manere : All myȝty god / fader ¶ Oratio
 of heuene / ful of mercy and of pitee / it pleſed ȝow and Marie pro
 was ȝoure wille to ȝeue me ȝoure owne dere ſone : but loo filio.
 now / fader / I haue loſte hym / and I wote not where he
 is : bot ȝe that knowen alle thinges telleth me and ſcheweth
 me where my fwete ſone is / and ȝeue him to me aȝeyne.
 Goode fader / taketh hede and byholdeth the ſorwe of my
 herte and not my grete necligence : for I knowleche wele
 that I haue offended in this caas : neuertheles for it is
 falle me be ignoraunce / ȝe / for ȝoure grete goodnes / ȝeue

him me aʒeyne ⁊ for I may not lyue with oute hym. And thou my fwete fone Jefu / where art thou now? or how is it with the? and where art thou now herborwed? Lorde / whether thou be gone aʒeyn vp to thy fader in to heuene? for I woot wele that thou art verray god and goddes fone / but why than woldest thou not telle me byforn? Also I wote wele that thou arte verray man of me born ⁊ and here bifore I kepte the and bare the in to Egipte fro the malice of herode that fouʒte thee to flee. But now whether any wikked man hath aʒpied the? thy fader of heuene all myʒty he kepe the and ſchilde the fro al perile and malice. Dere fone / telle me where thou art that I maye come to the ⁊ or elles thou come to me ⁊ and forʒeue me this necligence at this tyme / and I byhete that it ſchal neuere eft byfalle me ⁊ for hou this is byfalle I woot neuere / bot thou knoweſt that art my hope / my lyf / and alle my good / and with oute the I may not lyue. In this manere and by ſuche wordes / as we mowe deuoutely ſuppoſe / al that nyʒt the moder cared and prayed for hir dere fone. After vppon the morwe erly / marie and Joſeph fouʒten hym by othere dyuers weies that ladden to Jeruſalem ⁊ and furthermore fouʒten hym beſily among her frendes and kynneſmen : but they myʒte not here of hym. Wherefore his moder was ſo fory that ſche myʒte in none manere be confortid. But the thridde day after / whan they comen in to Jeruſalem and fouʒten hym at the temple / there they founden him ſittyng amonge doctoures of lawe / heryng hem ententiſly / and aſkyng hem queſtiouns wiſely. And anon as oure lady had the ſiʒt of hym / ſche was alſo glad as ſche had ben torned fro deth to lyue ⁊ and therwith knelyng doun thonked god inwardly with wepyng ioye. And alſo ſone as the child Jefu ſawh his moder / he wente to hir ⁊ and ſche with vnſpekeable ioye / clippyng hym

¶ Doctours
of the lawe.

in hir armes / and kyssynge hym ofte sithes / and haldynge hym in her barme / rested awhile with hym for tenderesse til sche had taken spirite / and than sche spake to hym and seide : Dere sone / what hast thou done to vs in this manere ? for loo / thy fader and I / with grete forwe / haue souzte the alle thise thre dayes. And than he / answerynge azejne / seide : And what eyled 3ow to feche me ? Knowe 3e not wele that it byhoueth me to be occupied in tho thinges that longen to the worschippe of my fader ? But thise wordes they vnderstood not in that tyme. And than seide his moder : Sone / wolt thou not gone home a3en with vs ? And he mekely answerynge seide : I wole doo as 3e wole that I doo / and as it is plesynge to 3ow. And so was he fuget to hem / and went home azejne with hem in to hir citee Nazareth.

¶ In this forseide proces of Jesu what hope we that he didde ? or where and in what manere lyued he tho thre dayes ? We mowe suppose that he went to somme hospitale of pore men : and there he schamefastly prayed and asked herberwe / and there ete and lay with pore men as a pore child. And some doctoures seien that he begged in thoo thre dayes / but therof litel forse so that we folwe hym in perfizte mekenes and othere vertues : for begginge withoute forthe but there be a meke herte withynne forth is litel worth as to perfectioun.

¶ Furthermore in the forseide proces we mowe note and lerne thre profitable thinges to vs. Firste is that he that wole perfitley serue god schal not dwelle amonge his fleschely frendes and kynnesmen / bot he mošte leue hem and goo fro hem. In token where of the child Jesu laste his owne dere moder what tyme he wolde 3eue tente to the goostly werkes of his fader : and also whan he was fowht among his frendes and kennesmen he was not

¶ De
triduo
uiuendo.

¶ Nota.

¶ Tria
notabilia.
B.
Primum.

¶ Secun-
dum
Notabile.

founden there in that tyme. The secounde is that he that ledeth goostly lyf wonder not moche / ne be not discomforted ouere heuely / thouȝ he be som tyme so drie in soule / and as voyde of deuocioun as he were forsake of god. For this manere byfelle to goddes moder / as it is seide bifore. Wherefore be he not in despeire therby / bot befilich seche he Jesu in holy meditaciouns and gode werkes / and specially in deuoute prayeres / and he schal fynde hym at the laste in dewe tyme. The thridde is that

¶ Tertium
Notabile.

a man folowe not to moche his owne will or his owne witt. For oure lorde Jesu after he seide that hym byhoued to be occupied in tho thinges that longed to his fader worschippe : after he laste that propir wille and folowede his parens wille / goynge forth with hem fro the temple home in to Nazareth / and was sugett to hem. And this is aspecially nedefulle to religious folke to folowe by trewe obedience to her souereynes : and also here we haue grete ensauple of mekenes in oure lord Jesu / wherof we schole trete more pleynelly in the chapitre that next foloweth.

¶ Nota
religiose.

¶ Cam.
xiiij^m.

¶ What manere of leuyng our lord Jesu hadde / and what he didde fro his xij^e ȝere vnto the bygynnyng of his xxx^{ti} ȝere.

FRo the tyme that oure lord Jesu was gone home to Nazareth with his parens / whan he was xij ȝere olde / as it is seide bifore / vnto his thrittythe ȝere we fynde not expressed in scripture autentike what he didde / or how he lyued : and that semeth ful wonderfulle. What schulle we than suppose of hym in al this tyme? Whether he was in so mochel idel that he did nouȝt / or wroȝt nouȝt thing that were worthy to be writen and spoken of? God schylde! And on the tother side / ȝif he didde and wroȝt thing that were worthy to be

writen and spoken / why is it not writen as othere dedes of hym bene ? Sothely it semeth merueylous and wonderfull. But neuertheles / 3if we wole here take good entent / we schul mowe see that as in noȝt doynge he didde grete thynges and wonderfull : for there is no thing of his dedes / or tyme of his leuyng / with oute misterie and edificacioun. But as he spake and wrouȝt vertuouſly in tyme / so he helde his pees and rested and with drowe hym vertuouſly in tyme. Wherefore he that was fouereyne maistre / and came to teche vertues and schewe the trewe weie of euerlaſtyng lyf / he bygan fro his ȝouthe to doo wonderful dedes / and that in a wonderfull manere / and vnknownen and that was neuer ere herde bifore : that is to ſeie / ſchewynge hym ſelf in that tyme as idel and vnkunynge and abiecte in the fiȝt of men in manere as we ſchal ſeie aftir : not fully affermyng in this or othere that we mowe not openly proue by holy writt or doctryne approued / bot deuoutely ymagynynge to edificacioun and ſtirynge of deuocioun : as it was ſeide in the prohome of this book at the bigynnyng. And ſo we ſuppoſe that oure lorde Jeſu in that tyme with drowe hym fro the companie and the felawſchippe of men / and wente ofte tymes to the ſynagoge as to chirche : and there was he myche occupied in prayer / but not in the hiȝeſte and moſt worſchipful place / but in the loweſt and priueyſt place. And after in tyme whan he come home halpe his moder / and alſo perauenture his ſuppoſed fader Joſeph in his craft : comynge and goynge amonge men as he knewe not men. Alle that knewen hym of the comoun peple that he dwelled among / and ſeien ſo faire and ſo ſemely a ȝong man doynge no thing that was in to preiſynge or magnifieng of his name / wondred gretely of hym / namely for as the goſpell ſeith of hym whan he was ȝong and of xij ȝere age : Jeſu profited

¶ Nota
bene pro
intellectu
ſano iſtius
libri.

¶ Nota.

in age and in wisdom and in grace to fore god and man :
 that is to seie / as in the first and the opinioun of men.
 But nowe whan he was of more age in to the tyme of his
 thrittythe yere he schewed none dedes of commendacioun
 outward : wherefore men skorned hym / and helde hym
 as an ydiote and an ydel man and a fole : and so it was
 his wille to be holde as vnworthy and abiecte to the world
 for oure sauacioun / as the prophete speketh in his persone
 thus : I am a worme and not a man : reprove of men and
 abiectioun of peple. But here mowe we see that he in
 that abiectioun / as it were not doynge / hadde a ful grete
 vertuouse dede of worthy commendynge : and what was
 that ? Sothely that he made hym self foule and abiecte
 in the first of othere : and here of had he no nede / but we
 hadde this nede : for sothely as I trowe in alle oure dedes
 there is no thing gretter or harder to fulfille than is this.
 Wherefore as me thynketh that man is comen to the highest
 and the hardest degre of perfeccioun / the whiche of ful
 hert and trewe will / withoute feynynge / hath so ouercome
 hym self and maistered the proude sterynge of the flesche
 that he willeth not to be in reputacioun of men : but
 coueiteth fully to be despised and holde as foule / vn-
 worthy / and abiecte. For this is more worthy and more
 to commende than a man to be passyngly strong and
 a conquerour of citees and londes / as Salamon witnesfith.
 Wherefore til we come to this degre of perfeccioun we
 schulle holde oure self as ful inperfite / and al that we
 done as nougt to acounte. For sithen / in sothenesse / alle
 we bene but as vnworthy seruauntes what tyme that we
 done the goode that we oweth to doo / as god hym self
 witnesfith / til the tyme that we come to this degre of
 abiectioun and perfite reprove of oure felue we ben not
 sette sadly in truthe / bot rather in vanitee : as the apostil

¶ Nota
 bene.
 De summa
 humilitate
 in sui ipsius
 perfecta
 despec-
 tione.

¶ Nota
 bene.

¶ Melior
 est pociens
 viro forti.

openly scheweth in thise wordes: Who so halte hym self in his owne reputacioun as ouȝte worthy / fithen in sothenesse he is as noȝt / he bygileth and deceyueth hym self. And so as we seide bifore / oure lorde Jesu lyued in this manere and made hym self abiecte and as vnworthy to the world not for his owne nede / but forto teche vs the trewe wey of perfeccioun. Wherefore ȝif we lerne it noȝt we mowe not be excused: for it is an abhominable thing to see him that is bot as a worme and wormes mete to come forto hiȝe hym self by presumpcioun / and lifte vp hym self as ouȝte / whan that hiȝe lorde of maieste so meked hym self by abiectioun / and lowed hym self as noȝt. And that didde he noȝt by feynynge / bot as he was sothely meke and mylde in herte. So also with oute eny symulacioun he lowed hym self in all manere of mekenes and abiectioun in the siȝte of othere: fulfillynge first in dede that he tauȝte after by word / whan he bad his disciples to lerne of hym forto be meke and mylde in herte. And in so moche he lowed and anentifshed hym self / that also after he bygan to preche and to speke so hiȝe thinges of the godhede / as the gospels telleth / and to worche myracles and wondres: ȝet the Jewes sette noȝt by hym / bot despised hym and skorned hym / seienge: What is he this? Is not he that wriȝtes sone Joseph? And also: In the deueles name he casteth oute deueles. And many othere fuche despites and repreues he suffred patiently and mekely / makynge so there thorow a swerde of mekenes there with to flee the proude aduersarie the deuel of helle. And ȝif we wole see hou myȝtily he girde hym with this swerde of mekenes / after the biddynge of the prophete / lete vs take good hede to alle his dedes and we schulle see in hem algate schewed grete mekenesse: as we mowe see ȝif we haue in mynde in alle the processe

¶ *Discite a me quia mitis sum.*

¶ *Accingere gladio tuo / etc.*

that is seide 3itt hider to: and also here after schal be schewed more and more into his harde deth / and more ouer aftir his resurreccioun / and at his vpsfijenge to heuen / and 3it herto more ouer at the laste day of dome / whan he schal fitte in his maieste kyng and domesman of alle the worlde. 3it schal he schewe his fouereyn mekenes / clepyng his creatures his bretheren by these wordes: Als longe as 3e didde almes dedes to these my leest bretheren / 3e didden to me.

¶ And why hope we that he schewed so myche and loued principally this vertue of mekenes? Sothely for he knewe wele that as the bigynnyng of alle synne is pride / so the foundement of alle gode and of sauacioun is mekenes: with oute the whiche foundement the bildyng of alle othere vertues is in veyne. And therefore 3if we triste of maydenhede / of pouerte / or of eny othere vertue or dede with outen mekenes we bene disceyued. And for als myche as he tau3t and schewed vs in what manere this vertue of mekenes schal be gotyn / that is to seie by despisinge and abieccioun of man him self in his owne sijt / and also in other mennis sijt / and by contynuel doynge of lowe and abiecte dedes: therfore vs byhoueth to loue and vse thise menes 3if we wolde perfytly come to that hi3e vertue / as seint Bernard seith in dyuerse places. God 3eue vs grace to geten it perfytly / as it is seide: for sothely I that write this knowleche me ful fer therfro: and thus moche at this tyme suffiseth spoken of this fouereyn vertue.

¶ Ber-
nardus in
epistola
ad canoni-
cum regu-
larem et su-
per can. ser.
xxxiiij^{to}.

¶ Nota
modum
viuendi
domini
Jesu cum
parentibus.

¶ But now to goo a3eyn to oure principal matere of the myrrour of the bleffid lyf of oure lorde Jesu. Byholde we there the maner of lyuynge of that bliffed companye in pouerte and symplenesse to gidre: and how that olde man Joseph wrou3t as he my3te in his craft of carpuntrie: oure

lady also with distaf and nedle / and therewith makyng hir mete / and othere offices doynge that longed to houfholde / as we mowe thynke in dyuers manere : and how oure lord Jefu mekely helpe hem bothe at her nede / and also in leienge the borde / makynge the beddes and fuche othere charres gladly and lowely mynistrynge : and so fulfillynge in dede that he seith of hym self in the gospels : That mannes sone come not to be serued / bot to serue. Also we mowe thenke how thei thre eten to gidre euery day at one litell borde / not precioufe and delicate metes / bot symple and sobre / as was only nedeful to the sustenance of the kynde : and after mete how thei speken to gidre / and also perauenture otherwhile in her mete / not veyne wordes or dissolute / but wordes of edificacioun / ful of wisdome and of the holy goost. And so as they weren fedde in body / they were moche better fed in soule. And than after fuche manere recreacioun in comune / they wenten to prayer by hem selfe in her closettes. For as we mowe ymagyne thei had no grete hous / but a litel : in the whiche thei hadde thre feurynges / as it were thre smale chambres there specially to praye and to slepe. And so mowe we thynke hou oure lorde Jefu criste euery nyzt after prayer gothe to his bed lowely and mekely / schewynge in that and alle othere nedes of mankynde that he was verrey man / and hidynge his godhede fro the fende. A lorde Jefu / wele myzt thou be cleped hidde god / that woldest in alle this longe tyme thus trauaille / and putte to penaunce that moste innocent body for oure sake / whan the trauaile of one nyzt had suffised to redempcioun of al the world. But thy grete loue to man made the to doo grete dedes of penaunce for hym. And so 3e that bethe kyng of kynges and all myzty god with outhen ende / that helpen alle men in her nede / and 3euen 3oure goodes

¶ Nota
exemplum
penitencie
in domino
Jesu.

¶ Nota
contra
carnales et
mundiales.

to alle othere plentevoufly as euery condicioun and state
afketh ⁊ 3e chees and referued to 3oure owne perfone so
grete pouerte and abiectioun and penaunce in wakyng /
in flypyng / absteynyng / etyng / and in all 3oure othere
dedes doynge / and that in so long tyme for oure loue.
Lord god / where ben now thei that louen so moche the
lust / and the likyng / and the ese of the flesche ⁊ that
feken so besiliche precioufe and curioufe and dyuerse
ornamentis and vanytees of the worlde? Sothely we
that louen and desiren suche thinges / we lerne not that
in the scole of this maister ⁊ for he tau3t vs bothe by word
and by dede mekenes / pouerte / and penaunce / and
chastifyng of the body. And sithen we be not wiser than
he / 3if we wil not erre / lete vs folwe hym ⁊ that souereyne
maistre that wil not begile and that may not be begiled.
And also / after the doctrine of his apostil / hauinge liflode
and clothyng in thees be we appaied / and that in nede
couenable and not in superfluyte. And also in alle othere
vertuoufe leuinge and exercises byfore seide folowe we
to oure power oure lord Jesu / that we mowe after this
wrecched lyf in penaunce come to his blisse and the lyf
euere lastyng in ioye. Amen.

¶ Cam.
xiiij^m.

¶ Of the bapteme of oure lord Jesu and the wey
therto.

¶ Bonas
ventura.

¶ Pro-
cessus.

After that xxix 3ere were complete in whiche oure lord
Jesu had lyued in penaunce and abiectioun / as
it is seide / in the bigynnyng of his xxx 3ere /
he spake to his moder and seide : Dere moder /
it is now tyme that I goo to glorifie and make knownen
my fader / and also to schewe my self to the worlde / and
to worche the saluacioun of mannis soule / as my fader hath
ordeyned and sent me in to this worlde for this ende ⁊

wherfore / gode moder / be of good comfort / for I schal sone come aʒeyn to the. And therwith that fouereyn maister of mekenesse / knelynge down to his moder / asked lowely hir bleffynge. And sche also knelynge and clippyng him derworthly in her armes / with wepyng / seide thus: My bliffed sone / as thou wilt goo now with thy fader bliffynge and myne / thenke on me and haue in mynde sone to come aʒeyne. And so reuerently takynge his leue at his moder / and also at his supposyd fader Joseph / he toke his weie fro nazareth towarde Jerufalem / and so forth til he come to the water Jordane / where John baptizyd the peple at that tyme: the whiche place is fro Jerufalem the fpace of xviij myle. And so the lorde of all the worlde gothe all that long weye bare foote and allone / for he hadde ʒit none disciples gadered. Wherfore we takynge goode entent by inward compassioun of hym in this jorney: speke we to hym deuoutely in herte / thenkyng in this manere: A lord Jesu / ʒe that ben kyng of alle kynges / whider goo ʒee in this manere allone? Gode lorde / where ben ʒoure dukes and erles / kniʒtes and barouns / horses and harneifes / chariotes and someres / and alle ʒoure seruantes and mynystres that schulde be aboute ʒow / to kepe ʒow fro the comoun peple in manere of kynges and lordes? Where ben the trumpes and clariouns and alle othere mynstralcie / and herbergeres and purveyoures that schulde goo byfore / and alle othere worschippes and pompes of the world as we wrecched wormes vsen? Be not ʒe that hiʒe lorde of whose ioye and blisse heuene and erthe is replenysched? Why than goo ʒe thus sympilly / allone / and on the bare erthe? Sothely the cause is for ʒe be not at this tyme in ʒoure kyngdom / the whiche is not of this world. For here ʒe haue anentiffed ʒoure self / takynge the manere of a seruant and not of a kyng:

¶ Bona-
ventura.
Meditacio
deuota et
notabilis.

¶ Aduena
et peregrina-
nus ego
sum sicut
omnes.

¶ Nota
contra
huius
mundi dis-
lectores.

and so 3e haue made 3oure self as oon of vs / a pilgryme
and a straunger / as alle oure fadres weren. 3e bycome
a seruauant to make vs kynges: and for we schulde likerly
come to 3oure rewme / 3e come 3oure felse schewynge vs
the trewe wey wherby we schulde mowe come vp therto.
But / lorde god / why leue we and forsake we that weie?
Why folwe we not after the? Why lowe we not and meke
not oure self? Why loue we and holde we and coueite
we so besily worshippinges and pompes and vanytees of
the worlde? Sothely for oure rewme is of this world /
and for we knowe not oure felse here as pilgrymes and
straungers: therefore we fallen in alle these folies and
mescheues. And so we veyne mennis fones louen and halden
alle day thinges that ben veyne and false for thoo that ben
goode and trewe / and thoo that ben temporele and euere-
faylynge for thoo that beeth heuenly and euerlastynge.
Trewely / goode lorde / 3if we desireden with a sad wille
to 3oure rewme / and oure comfort were in heuenly thinges /
and also therwith 3if we ynwardly thou3ten and knewen
oure self here as pilgrymes and straungers we schulde
sone and listly folwe 3ow: and of alle these erthely and
temporel goodes takynge onely that were nedefulle to
oure leuyng we schulde not be taried to renne after 3ow /
bot as withoute birthen we schulde goo listly and fully
despise and sette at no3t alle thise worldes riches and
goodes.

¶ Pro-
cessus.

¶ But now speke we furthermore of the baptisme of
oure lord Jesu. What tyme that he came to the water
Jordaine there he fonde John baptifynge synful men / and
moche peple that was comen thider to here his predica-
cioun: for thei helden hym that time as criste. And than
oure lord Jesu among othere wente to John / and prayed
hym that he wolde baptise hym with othere: and John

byholdynge hym and knowynge hym in spirite was adradde / and with grete reuerence seide : Lord / I schulde be baptised of thee : and thou comest to me. And Jesu answered : Suffre now : for thus it falleth and bysemeth vs to fulfille all riȝtwisnes. As who seith : seie not this now / and bywreye me not / or make me not knownen : for my tyme therof is not ȝit comen : but now doo as I bidde and baptise me / for now is tyme of mekenesse.

¶ Here seith the glofe that mekenes hath thre degrees. The firste degree is : a man to be sugett and lowed to his fouereyne / and not preferred or heized abouen hym that is euene with hym in estate. The secounde is : to be sugett to his euene like in estate / and not to be hized or preferred aboue his vnderlynge. The thridde and the fouereyne degree of mekenes is : to be sugett and lowed to his vnderlynge / that is he that is lasse in estate than he. And this degre kept oure lord Jesu at this tyme whan he meked hym and lowed hym to John : and therefore so he fulfilled alle the perfeccioun of mekenes.

¶ Nota
tres gradus
humilitatis.

¶ And than whan John sawh oure lordes wille that moſte nede be doo / he didde as he badde and baptized hym there. Now take we here gode hede how that hize lorde of maieſte diſpoyleth hym and dooth of his clothes as an othere ſymple man of the peple : and after he is plunged in that colde water and in that colde tyme as in wynter : and al for oure loue and for oure hele ordeynynge the ſacrament of bapteme / and waſchyng therewith none of his owne ſynnes / for he had none / but oure filthes and oure ſynnes : and ſo weddynge there goſtly to hym holy chirche generally and alle trewe ſoules ſpecially : for in the ſeithe of oure bapteme we ben wedded to oure lord Jesu criſte. Wherefore this is a grete feſte and a werk of grete profite and excellence : for in

this worthy werk all the holy trinite was opounely schewed in a singlar manere.

¶ Nota
bene Bern-
nardus.

¶ Whan the holy goost come downe in the liknes of a dowfe and rested vppon hym / and the vois of the fader feide: This is my byloued sone / in whom it liketh me wele: and therfore here 3e hym. Vppon the whiche worde seynt Bernard speketh in this manere: Loo lord Jesu / now is tyme to speke / and therfore now bygynne and speke. How longe wilt thou be in silence? Me thynke thou hast longe tyme holde thy pees: 3e and ful longe: bot now speke / for now thou hast leue of the fader. Hou longe wilt thou / that art the vertue of god and the wisdome of the fader / be hidde in the peple as he that were feble and vnkunynge? Hou longe thou / that art the worthy kyng of heuen / suffrest thy self to be cleped and also to be supposid and holden a wryztes sone / that is to feie Joseph? For / as luke in his gospell witnesseth / 3it in to this tyme of his xxx 3ere Jesu was supposid and holden the sone of Joseph. A thou mekenes / that arte the vertue of criste / hou myche confoundest thou the pryde of my vanyte. For I can but litel / or more sothely to speke / onely hit semeth to me that I can / and 3it now I may not holde my tonge: vnwyfly and with oute schame puttinge my self forth and schewynge me as wise / and so redy to teche and list to speke / bot flowh to here. And criste what tyme that he helde his pees so longe: and also hid hym self fro the knowynge of men: whether he dredde ouzte veyne ioye? What schulde he dredde veyne ioye that was in sothenesse the ioye of the fader? But neuertheles he dredde this not to hym self / bot to vs: the whiche he knewe wele had nede to be adredde of that veyne ioye. And in that he spake not with his mouth / he tau3t vs in dede: and

¶ Bern-
nardus.

¶ Nota
contra
prae-sum-
ptuosos.

that thing that he tauȝte after by worde / nowe he spake by enfaumple: that is: Lerneth of me / for I am mylde and meke in herte. For of the ȝouthe of oure lorde in to this tyme of xxx^{ti} ȝere I here or rede but litel more. But now may he no lenger be hidde / fithen he is so opounly schewed of the fader. Alle thise ben the wordes of feint Bernard in sentence / confermyng that was feide bifore in the next chapitre: hou that oure lord Jesu mekely hilde his pees in to this tyme / for oure doctrine to fle presumpcioun and kepe perfyȝte mekenes. The which vertue ȝit here in his bapteme he schewed more growen than it was byfore: by fouereyne lowenesse openly schewed to his seruau^t / makynge hym worthy and grete and him self as vnworthy and abiecte. And also in an othere poynt we mowe see his mekenes here growen: for in to this tyme / as it is feide / he lyued lowely as in idelnesse and in abiectioun: but now he schewed hym self openly as a synful man. For John preched to synful men to do penaunce / and baptised hem: and oure lord Jesu cam among hem / and in her sȝt was baptised as one of hem. And that was a fouereyn poynte of mekenes namely in this tyme / whan he purposed to preche and schewe hym self as goddes sone. For as by weie of mannis refoun he schulde haue dredde than of that lowe dede / lesthe therby after whan he preched he schulde haue be in lasse reputacioun and despised as a synful man and vnworthy. But therfore laste not he that was maistre of mekenes to meke hym self in alle manere of lowenesse to oure doctryne and enfaumple / schewyng him self thing that he was not in to despite and abieccioun of hym self: bot we in contrarie manere schewen oure self that we be not in to worschippe and preisyng of oure self / for ȝif there be eny thing in vs of vertue that oweth to be preised

¶ De
humilitate.

¶ Contra
superbiam.

that gladly we schewen and maken knowe. But oure defauztes and trespasses we helen and hiden / and ȝit be we in sothenes wicked and synfull: and thouȝ it so be that we knowen oure self as in oure owne sȝt vnworthy and synful / neuertheles we wolde noȝt be holde so in the sȝt of othere. And in that is oure mekenes fer fro the perfite mekenes of Jesu / as it was here and bifore schewed / and in alle his dedes he schewed it as that vertue that is moſte nedefulle to vs. Wherefore loue we it and besy we vs principally in alle oure dedes to kepe it / not dredynge thereby to be the more vnable to profite of othere. For as he was in this tyme of his souereyn mekenes / in the vnderfongynge of his baptisme taken of his seruauunt / schewed by wittenesse of the fader / and tokene of the holy goost / verrey goddes sone: so thouȝ we make vs abiecte and lowe vs neuere so moche in oure owne sȝt and in other mennis / ȝif we be able to profite to othere god wil make vs knowen in tyme as it is moſt spedful to oure owne mede and to other mennis profite. Amen.

¶ Explicit pars secunda et contemplacio pro die martis.

¶ Incipit pars tercia et contemplacio pro die mercurij.

¶Ca^m.xv^m. ¶ Of the fastynge of oure lord Jesu / and his temptaciouns in deserte / etc.

WHat tyme that oure lord Jesu was baptised / as it is seide next bifore / anone he wente in to deserte / and there vppon a hille that was fro the place of his bapteme aboute foure myle / and is cleped Quarentena / he fasted fourty dayes

and fourty nyȝtes / noȝt etynge or drynkynge: and / as the euangeliste Marke telleth / his dwellynge was there with beestes. Now ȝeue we here good entente to oure lord Jesu specially and to his dedes: for here he techeth vs and ȝeueþ vs ensauple of many grete vertues: as in that that he is here solitarie / and fasteth / and prayeth / and waketh / and lieth and slepeth vppon the erthe / and mekely is conuerfaunt with bestes. In the whiche proces ben touched foure thinges that longen specially to goostly exercise and vertuous lyuynge / and that wonderfully helpen eche othere to gidre: that is to saie / solitarie beyng / fastynge / prayere / and penaunce of the body. By the whiche we mowe come beste to that noble vertue / that is clenness of herte: the whiche clenness we oweth fouerenly to desire / in also moche as it is moost nedefulle to vs / and comprehendeth in it selfe alle othere vertues / in manere that is to saye charitee / mekenesse / pacience / and alle othere vertues. And also it putteth away alle vices: for with vices / or with defaute of vertues / clannes of herte may not stonde and laste: and therfore in that book that is cleped *Collaciones patrum* it is seide that all the exércise of a monke schulde be principally to gete and haue clenness of herte: and no wonder / for there by a man schal deferue to see god / as crist hym self wittenesseth in the gospel / seieng thus: Blissed be the clene in herte / for they schullen see god. And as seint Bernard feith: the clenner that a man is / the nerre he is god / and the more clerely feeth hym. Wherfore to geten and haue this noble vertue / that is to seie clenness of herte / principally helpeth besy and deuoute prayere / of the whiche we schul speke after. But for as moche as prayere with glotonye / or with luste and the likynge of the body / and ydelness / is litel worth: ther

¶ Nota
bene pro-
cessum de
iii^{or}.

¶ Puritas
cordis.

¶ Ber-
nardus.

¶ Primum:
Oratio.

¶ Secun-
dum et
tercium.

¶ Jciu-
nium et
afflictio
corporis.

¶ Nota de
solitudine.

¶ Nota
bene.

fore it byhoueth that there be therwith fastynge and
bodely penaunce: and that with discrecioun / for bodily
penaunce with oute discrecioun letteth alle goode werkes.
Also for the kepyng and fulfillynge of alle tho thre
forseide thinges helpeth moche the ferthe: that is soli-
tarie beyng / for with moche noyse and turblynge prayer
wil not wele and deuoutly be seide. And he that seeth
and hereth many thinges schal ful harde escape vnclen-
nesse of herte and offense of conscience: for ofte sithes
deth entreth by oure wyndowes in to the soule. Wherefore
thou that wilt be knytt gostly to oure lord Jesu crist / and
coueytest in clennes of herte to see god / by ensauple
of hym goo into solitarie place: and in also moche as
thou maist / fauyng thyn estate / fle the compagne of
fleschely men: seke not by curiosite newe knowelecches
and frendschippes: fille not thyn eizen and thyn eeres
with veyne fantasies: for it was nouzt with oute cause that
holy fadres here bifore souzten desertes and other solitarie
places fer fro the comoun conversacioun of men: and also
it was nouzt for not that they tauzten and beden hem that
dwelled in religious congregacioun that thei schulde be
blynde / defe / and doumbe: and therefore alle that may
lette and distourble reste of soule flee as venemouse to
the soule. This solitarie beyng and this fleyng / as seint
Bernard seith / is more vertuously in soule than in body:
that is to saie / that a man in his entencioun / in deuot-
cioun and in spirite / be departed fro the world and men /
and ioyned so in spirite to god / that is a spirite and asketh
not solitarie beyng of body bot in manere and in tyme /
as specially in tyme of special prayer and also in other
tyme / of hem that owen by wey of her degre to be soli-
tarye / as recluse and some religiouse. And therefore seith
the same seynte: Thou that art among many bodily / thou

maist be folitarie and alone gostly 3if thou will not and loue not these worldely thinges that the comunalte loueth ⁊ and also 3if thou despise and forsake tho thinges that alle men comounly desiren and taken ⁊ also 3if thou flee stryues and debates ⁊ and 3if thou fele not with sorwe thyn owne harmes / and haue not in mynde wronges done to the forto be avenged. And elles / thou3 thou be allone and folitarie in body / thou art not allone trewely in soule : and generally in what manere companye of men that thou art conuersaunt be warre specially of tweie thinges / 3if thou wilt be truly folitarie in spirite ⁊ that is that thou be no3t a besy and curious sercher of othere mennis conuersacioun / or elles a presumptuouse and temerarie demere of othere men. This is seynt Bernardes sentence of folitarie beyng ⁊ by the whiche we mowe vnderstonde that bodily solitude suffiseth not with oute gostly ⁊ but for to haue the gostly the bodily helpeth ful moche / puttynge away occasioun with outeforth that my3te drawe the soule with ynneforth fro the onyng and knyttynge to hir spouse Jesu criste. Wherefore that we mowe be so knytte to hym by grace / be we aboute with all oure wille and my3te to folwe hym / that is to say in trewe folitarie beyng / as it is seide / and in deuoute prayere / in fastyng and discrete bodily penaunce doynge. And furthermore in that that his conuersacioun in deserte was among bestes / we haue ensauple forto lyue
 fymplely and bere vs lowely in what manere congregacioun we ben ⁊ and there with to bere patiently and suffre also hem that semen to vs as vnresonable and bestial in maneres and in lyuyng. And thus hauyng in mynde the manere of leuyng of oure lorde Jesu crist in deserte so in penaunce tho xl dayes / euery cristen soule ou3te ofte tyme visite hym there by deuoute compassioun / and specially in that tyme bygynnyng at the Epiphanie / whan he was baptised / in to

¶ Nota
processum.

¶ Nota.

xl dayes after / in the whiche he fasted and lyued there / as it is seide.

¶ De
tempta-
cione
domini.

¶ But now furthermore as to his temptacioun. Whan tho xl dayes of his fastynge were complete / oure lorde Jesu hungred : and anon that false temptour / the fende / that was besy aboute to knowe whether he were goddes sone / cam to hym / and gan to tempte hym of glotonye and seide : 3if thou be goddes sone / seie that these stones be made and torned in to looues. But he myzte not with his trecherie deceyue hym that was mayster of truthe : for he answered hym so wisely / that neither he was ouercome by the temptacioun of glotony and 3it the aduersarie myzte not knowe that he desired : for neither he denyed / ne affermed that he was goddes sone / but concluded hym by auctorite of holy writt. And so haue we here enfaumple of oure lorde Jesu to withstonde the

¶ Prima
temptacio :
De gula.

¶ De absti-
nencia / et
contra
gulam nota
plenius
infra c^o.
xxiiij^o.

vice of glotonye : for there moste we bygynne 3if we wil ouercome othere vices / as the enemy comounly bygynneth therwith to assaile hem that taken hem to goostly lyuyng. Wherefore as it semeth he that is ouercome with that vice of glotonye / that while he is feble and vnmyzti to ouercome and withstonde other vices : as doctours seien in this place of the gospels / that bot glotonye be first refreyned / man trauaileth in veyn azenst othere vices.

¶ Secunda
temptacio :
De vana
gloria.

¶ Afterward the deuel toke hym vppe and bare hym in to Jerusalem / that was fro that place aboute viij myle as men seien / and there he sette hym vppon the pynacle of the temple where he tempted hym of veyne ioye / coueitynge to knowe as he didde bfore whether he were goddes sone. But here was he also ouercome by auctorite of holy writte : so that he losse fully his purpos : in that he hirte hym not as a man by pride / and hym selfe was neuere the wisere of his godhede. And here haue we

ensaumple of pacience / confiderynge the grete benignyte
and pacience of oure lord Jesu / that suffred hym self to
be handeled and borne of that cruel beest that hated hym
and al that he loued.

¶ And after that tyme / as seint Bernard feith / the
enemy seeng that he schewed no thing of the godhede /
and supposynge therby that he was not god / tempted
hym after as a man. At this thridde tyme whan he toke
hym vp este and bare hym azen in to a ful hiȝe hille / by
fide the forseide hille of Quarentena / as the space of two
myle / and there he tempted hym of auarice and therwith
of ydolatrie. But therfore was he there opounly reproued
and fully venquysched and ouercome / as dyuerse doctoures
tellen that expownen more pleynely thise temptaciouns and
this gospelle ⁊ and therefore we passen ouer the shortlyere
here / as we done in othere exposiciouns / standinge princi-
pally in meditaciouns / as it was seide at the bigynnyng
of this book.

¶ Tercia
temptacio :
De auari-
cia.

¶ 3if we take then here good hede hou oure lord Jesu
was handeled and tempted of the enemy / we schulle not
wondre thouȝ we wrecches be ofte sithes tempted ⁊ for
not only he was tempted in thise thre tymes / but also / as
Bernard seithe / in other dyuerse tymes / as the apostil
feith that he was tempted in all manere temptacioun that
longeth to the infirmyte of man / with oute synne.

¶ Nota de
tempta-
cione
sufferenda.

¶ Ad
hebreos
quarto.

¶ Furthermore whan the enemy was fully ouercome /
and gone away / aungels come and serued and mynistred
hym. But here take we now good hede and byholde
ynwardly oure lord Jesu etynge allone and the aungelles
aboute hym ⁊ and thynke we deuoutly be ymaginacioun
tho thinges that folowen here after / for thei ben ful faire
and stirringe to deuocioun. And so firste we mowe aske
what manere of mete it was that the aungeles serued hym

¶ Medita-
cio deuota.

of after that longe faste. Here of speketh not holy writt : wherefore we mowe here ymagyne by refoun and ordeyne this worthy feste as vs liketh / nouȝt by errour affermyng / bot deuoutly ymagynynge and supposinge / and that after the comoun kynde of the manhede : for ȝif we take hede and speke of his myȝt after the godhede there is no questioun / for it is no dowte that he myȝte make what that hym leste / and also haue of thoo that bene or weren made at his owne wille. But we schulle not fynde that he vsed this myȝt and this powere for hym self / or for his disciples in her bodily nede / but for the peple to schewe his godhede. We reden that at tweie tymes he fedde hem myraculoufliche / in grete multitude / of a fewe loues and fishes. But of his disciples is writen that in his owne presence they plucked eres of corne and eten hem for hunger / as it schal folwe here after. Also what tyme he hym self was wery of the wey / and fatte vppon the welle / spekyng with a womman Samaritane / we reden not that he made mete forto ete / but that he sente his disciples in to the citee to bygge her mete : and so it is not lickely at this tyme after his faste and bodily hunger he purueiede his mete by myracle / sithen in this tyme he schewed only his manhede. And also there was no peple there forto worche myracle to her edificacioun as comounly he didde / bot only aungels weren there present. And sithen in that hille was none dwellynge of men / ne mete redy diȝte / we schulle suppose that aungelles brouȝten hym mannis mete al redy diȝt fro another place / as it byfel to the prophete Daniel. For as holy writt telleth what tyme daniel was putte in to pitte of lyouns / and abakuc / another prophete / bare mete to his reperes on the felde / goddes aungel took hym vp by the here of his hede and bare hym fro thens in to Babiloyne to Daniel forto be fedde

with that mete / and after anone he was borne aȝeyne. And so in that manere leten vs ymagyne here and with gostly merthe / as it were / rehetynge oure lord Jesu at this mete: and also hauynge in mynde specially his dere moder / thynke we deuoutely in this manere. What tyme Sathanas was reprobud as a false temptour and ouȝterly dryuen away / holy aungeles in grete multitude comen to oure lorde Jesu after his victorie / and fallynge doun to the erthe deuoutely honoured him and salued hym as her lorde and almyȝty god: and oure lorde benignely and swetely toke hem vp and enclynynge to hem with his hede / as it were knowelechyng him self verray man / and in that fomewhat lasse and lowed fro aungelles. And then speken the angeles and seiden thus: Oure worthy lorde / ȝe haue longe fasted and it is nowe tyme to ete: what is ȝour wille that we ordeyne for ȝow? And than he seide: Gooth to my dere moder / and what manere of mete sȝhe hath redy bringe it to me: for there is no bodily mete so likynge to me as that is of hir diȝtinge. And anone tweyne of hem goynge forthe sodeynely weren bifore hir / and with grete reuerence gretynge and saluynge hir on hir fones byhalue / tolden hir message. And so of that symple mete that sȝhe hadde ordeyned to hir selfe and Ioseph the aungels token with a lof and a towaile and othere necessaries and brouȝten to Jesu / and perauenȝure therewith a fewe smale fisches that oure ladye hadde ordeyned then / as god wolde: and so therwith the aungels comynge spradden the towayle vppon the grounde and leiden brede theron / and myldely stodden and seiden graces with oure lord Jesu / abidyng his bliffynge and til he was fette.

¶ Now take good entente here / specially thou that art solitarie / and haue in mynde whan thou etest thy mete

¶ Medita-
cio deuota.

¶ Vide
recluse and
solitarie.

H

allone / as with oute mannīs felawſchippe / the manere of this mete and how lowely oure lord Jefu ſitteth downe to his mete on the bare grounde / for there had he neither banker ne kuſchyne. And take hede how curteyfely and how ſoburly he taketh his mete : not withſtodynge his hunger after his longe faſte. The aungeles ſerued hym as her lorde / perauntre one of brede / another of wyne / another diȝte fiſches / ſome ſongen in the ſtede of mynſtralcie that ſwete ſong of heuene : and ſo they reheteden and confortd her lorde / as it longed to hem / with myche ioye menged with compaſſioun. This ſelaufchip haſt thou / thouȝ thou ſee hem nouȝt / whan thou eſteſt allone in thy felle) ȝif thou be in charite / and ſpecially whan thou haſt thyn herte to god / as the oweth to haue after the bidding of the apoſtil : the which ſeith to vs / that whether we eten or drinken or eny othir thing doo / all we ſchull doo in the name of oure lorde / the whiche name Jefu we ſchullen algate bliſſe and thonke hym in herte haue we moche / haue we litel : haue we gode / haue we badde. And ſo ete oure mete / thouȝ we be allone / as they we ſeizen bodily tho bleſſed aungelles that ben preſent goſtly. And here with hauynge ynward compaſſioun of oure lorde Jefu / and byholdynge in mynde hym that is alȝ myȝty god / ſouereyn lord and makere of all the worlde / that ȝeueth mete to all fleſchely creatures / ſo meked and in manere neded to bodily mete and therwith etynge as an other erthely man : myche ouȝte we to loue hym and thonke him / and with a glad wille take penaunce and ſuffre diſeſe for hym that ſo myche ſuffred for vs.

¶ Furthermore as to the proceſſe. Whan oure lord Jefu hadde eten and ſeide graces / that is to ſeie thonkyng the fader in his manhede of that bodily refeccioun / he badde the aungelles bere aȝen to his moder that was laſt /

tellynge hir that he schulde in schort tyme come to hir aȝen. And whan thei hadden doo as he badde and were comen aȝeyn / that was in ful schort tyme / he spake to hem alle the aungeles that there weren / and seide : Gothe aȝeyn to my fader and to ȝoure blisse / and recommendeth me to hym and to alle the court of heuene : for ȝit it byhoueth me to doo my pilgrymage awhile here in erthe. And anon therewith they fallynge down to the erthe and deuoutly askynge his blissyng : after he hadde blessed hem / wente vp aȝeyn to heuene / tellynge there these tidynges of his gracious victorie : and therof was all the bleffid courte reioysshed and fulfilled in myrthe and thonyng of god. And thus and in this manere we mowe ¶ Nota. thynke and ymagyne the forseide proces to steryng of oure deuocioun / as by wey of meditacioun. In the whiche processe ben many gode notabilitees touchynge temptacioun of man in this worlde : of the whiche feynt gregory and other doctoures speken in the expoficioun of this gospell *Ductus est Jesus in desertum* / and specially Crisostome in *imperfecto* : the which / for they ben sufficiently written / not onely in latyn but also in englishe / we passen ouer at this tyme.

¶ Spekyng ferthermore of the tornyng aȝeyn of oure lord Jesu home to his moder at Nazareth. And than whan he went downe fro that hille and came to Jordane / John Baptiste / as sone as he sawh hym come to warde hym / with his fynger put to warde hym / schewed hym / and seid : Lo / the lomb of god ! Loo / he that doth away the synnes of the world ! He it is vpon whom I sawe the holy goost reſte what tyme I baptised hym. Afterwarde also / an othere day / whanne John hadde schewed hym as he didde first / Andrewe and Petre with othere disciples speken with hym and hadden a bigynnyng of his knowe ¶ De redditu domini a temptatione.

leche / as John telleth in his gospelle. After warde ourē lord Jesu lasfe that contrey and toke the wey to warde galilee til he came to his moder at Nazareth : whom we schulle also folwe here by compassioun of his grete trauaille all that longe wey of lxxiiij myle / as it was seide bifore. And what tyme that he was comen home and his moder hadde the sȳt of hym / none wonder thouȝ sche was glad and joyeful in so moche that there may no tunge telle : wherfore anon sche roos and clippyng and kiffyng hym welcomed hym home / and thonked the fader of heuene that had brouȝt hym sauf to hir : but therwith byholdyng his face lene and pale sche had grete compassioun : and he aȝenwarde reuerently enclynand did hir worschippe as to his moder / and also to Ioseph as to his trowed fader. And so dwelled he with hem / as he did byfore / mekely : bot in an othere manere of leuyng / as by schewyng with outeforth of his perfeccioun more and more / as it schal fewe here after. But for also moche as it were long werk and perauenture tedyouse / bothe to the rederes and the hereres here of / ȝif alle the processe here of the blessed lyf of Jesu schulde be writen in Englishe so fully by meditaciouns as it is ȝit hiderto after the processe of the book bifore nempned of Bonauenture in latyne : therfore here after many chapitres and longe processe / that semeth litel edificacioun inne as to the manere of symple folk / that this book is specially writen too / schal be lasfe vnto it drawe to the passioun : the whiche with the grace of Jesu schal be more pleyntyly contened as the mater that is moſte nedefulle and moſte edifienge and bifore onely tho materes that semen moſte fructuous : and the chapitres of hem schullen be writen as god wole ȝeue grace. Wherfore / as the same bonauenture biddeth / thow that wilt fele the swetnesse and the fruyte of thise meditaciouns /

¶ Nota bene pro ordine capitulorum et modo scribendi in sequentibus.

¶ Bonauentura in capitulo proximo sequenti quod hic omittitur

take hede al gates and in all places / deuouztly in thy mynde byholdynge the perfone of oure lorde Jesu in alle his dedes: as whan he stant with his disciples and whan with othere synful men: and whan he precheth to the peple and hou he speketh to hem: and also whan he eteth or taketh other bodily sustenance: and also whan he worcheth myracles: and so forth / takynge hede of alle his dedes and his maneres / and principally byholdynge his blifed face / 3if thou kunne ymagyne it: that semeth to me moſte harde of alle othere / but as I trowe it is moſte likynge to hym that hath grace there offe. And ſo what tyme that ſinguler meditaciouns bene not ſpecified / this general ſchall ſuffice. Amen.

quia hic videtur fructus eiusdem cum ſequenti capitulo. ¶ Ca^m. xvij^m. Bonaventura de apparicione Chriſti in ſynagoga notata in capitulo ſequenti.

¶ How oure lord Jesu bygan to teche / and gadre diſciples. ¶ Ca^m. xvij^m.

After that oure lorde Jesu was comen home a3eyne to Nazareth fro his baptiſme and his temptacioun / as it is ſeide / he bygan litel and litel to ſchewe hymſelf and to teche priuely and in party: for as openly and fully we red not that he toke vppon hym the office of prechyng al that 3ere folowyng: that is to ſay vnto that tyme that he wrou3t the firſte myracle at the weddyng / that was that ſelf day twelf monthe that he was baptiſed. And thou3 he or his diſciples precheden in the mene tyme otherwhile: neuertheles it was not ſo fully / ne ſo customably done byfore that John Baptiſte was taken and enpriſoned as after. And in that he 3af vs enſauple of a wonderfull mekenes whan / touchyng the office of preching / he 3af ſtede to John / that was myche laſſe and with oute comparifoun more vnworthy than he. And ſo we mowe ſee that he bigan not with boſte and blowyng / as many done / bot with mekenes litel and litel.

¶ Wherefore vppon a sabbaoth day / whan he was come in to the synagoge / as he was wont to doo with othere as in the chirche of Jewes / he rose vp forto rede in the manere of a mynystre or a clerke : and whan there was take hym the book of the prophete yfaye / he torned to that place where it is writen / and so he radde in this manere : The spirite of oure lorde hath rested in me : wherefore he hath anoynted me / and forto preche to pore he hath sent me. And than whan he hadde closed the boke and taken it to the seruaunt / he satt down : and than he spake furthermore and seide : This day is this scripture fulfilled in 3oure eres.

¶ Now take we hede of hym : how mekely at the bygynnyng he takith vppon hym the office of a redere / as it were a fymple clerk : first with a benigne and lowely chere redinge / and after expownyng it mekely of hym self / and 3it not opounly expressyng or nempnyng hym self whan he seith / This day is fulfilled this scripture / as who seie : I that rede this this day / am he of whom it speket. And the eizen of alle that were in the synagoge were sette befily in hym : and alle they wondreden of the wordes of grace that 3eden out of his mouthe : and no wonder / for he was fouereynly fayre and also moste eloquente / as dauid seith to hym of bothe : Thow art faire in schap / passyng the children of men : and grace is schedde in thy lyppes / &c.

¶ Specio-
sus forma
prae filijs
hominum.

¶ De
vocacione
discipulo-
rum.

¶ Joannes
primo
capitulo.

¶ Luc. vto.

¶ Furthermore also oure lord Jesu / besienge hym aboute oure sauacioun / began to clepe and to gadre to hym disciples : and so he cleped peter and Andrewe thre tymes : Firste tyme whan he was aboute the water of Jordane / as it was seide bifore / and then they comen sumwhat into his knoweleche / bot they solwed not hym : the secounde tyme he cleped hem fro the schippe whan they weren aboute to take fische / as luke telleth : but than thou3 thei

herden his doctrine and folowed hym / neuertheles they
 thou3ten at that tyme to torne a3eyne to hir propre goodes :
 the thridde tyme / as Matheu telleth / he cleped hem fro
 the schippe / whan he seide to hem : Cometh after me / **¶** Matt.
 for I schal make 3ow fischeres of men : and than laste they **iii^{to} et**
 her nettes and schippe and fader / and folowed hym. Also **Marc. j^o.**
 in tho two laste tymes he cleped James and John / as in
 the same places is made mynde of hem / with petre and
 Andrewe. Also specially he cleped John fro the bridale /
 as seynt Jerome seithe : but that is not expressed in the
 text of the gospelle. Also he cleped specially Philippe :
 and also in another place Mathewe the publicane. Bot of
 the manere of clepynge the remenaunt it is not expressly
 writen / saue that luke maketh mynde of the twelue **¶** Luc. vj^o.
 apostles chofen and nameth hem alle.

¶ Now take we here entente to the manere of hym in **¶** Medita-
 this clepyng and gederinge of his disciples / and of his **cio.**
 conuerfacioun with hem : hou louely he speketh to hem /
 and how homely he scheweth hym selfe to hem : drawynge
 hem to his loue withynneforthe by grace and withoute
 forthe by dede : famylierly ledynge hem to his moder
 houle / and also goynge with hem often to her dwellynges /
 techynge and enfourmyng hem : and so in alle other
 manere beinge as befy aboute hem / and with as grete
 cure as the moder is of hir owne sone. In so moche that / **¶** Nota
 as it is writen / seint peter tolde that what tyme he slepte **benignam**
 with hem in any place it was his custome to risen vp **curam**
 in the ny3t / hem slepyng / and 3if he fonde eny of hem **Jesu.**
 vnhiled / priuely and softely hele hym a3en : for he loued
 hem ful tenderly / knowynge what he wolde make of hem.
 As thou3 it so were that thei were men of rude and buftous
 condiciouns and of fymple lynage / neuertheles he thou3te
 to maken hem princes of the world / and cheueteynes

of alle cristen men in goftely bataille / and domesmen
of othere.

¶ Here also lete vs take hede of what manere of peple
bygan the feith and the grounde of holy chirche: as
of fuche symple fischeres / pore men and vnlearned / for
oure lorde wolde not chese herto grete clerkes and wife
men / or myzti men of the world / leste the grete dedes
that schulde after be done by hem myzte be aretted to
her worthynes: but this he referued and keppe to hym
self / as it was refoun / schewynge that only in his owne
godenesse and myzt and wifdome he bouzte vs and faued
vs: bliffed be he with outen ende / Jesu. Amen.

¶ Cam.
xvijm.

¶ Of the miracle done at the bridale of water torned
in to wyne.

¶ Nota
nupcias
Johannis
euangeliste.

Byfelle that day twelfmonthe that oure lorde
Jesu was baptised / as it is feide / there was
made a bridale in the contre of Galilee / in
a place that was cleped the Cane: of the
whiche bridale there is dowte whos bridale it was / but
we at this tyme schullen suppose / after the comoun
opinioun / that it was of John the euangeliste / as seint
Jerome also telleth in the prologe of the gospelle of John.
At the whiche bridale oure lady Jesu moder was / as sche
was the eldest and most worthy of the thre sistres: and
therfore sche was not beden and cleped thider as othere
straungeres weren / but sche was there in hir sistres house /
homely as in hir owne hous / ordeynynge and mynistrynge
as maistresse therof. And that we mowe vnderstonde by
thre evydences of the proceffe of that gospelle: firste / by
that the gospell seith firste: That the moder of Jesu was
there: and after / that Jesu and his disciples weren cleped
or bidden therto. And so as we suppose it byfelle that

¶ Prima
euidencia.

¶ Pro-
cessus.

what tyme oure lady sistre Marie falome / the wyf of
 3ebede / schapte to wedde hir sone John / sche 3ede byfore
 to oure lady to Nazareth / that was fro the Cane aboute
 foure myle / seienge that sche wolde make a bridale to
 hir sone John: and so than oure lady went with hir to
 ordeyne therfore certeyne dayes bifore: so that whan
 othere gestes were beden / sche was there all redy and
 homely bifore. The secunde euydence is that sche knewe ¶ *Secunda*
 the defaute of wyne: wherfore it semeth that sche satte *euidencia.*
 not at that mete as othere gestes that weren beden / bot
 that sche 3ede aboute mynystrynge as one of hem that
 delyuereden mete and drynke and othere necessaries:
 wherfore sche perfayuede by tyme and sawh the defaute
 of wyne / and tolde priuely hir sone therof / for helpe and
 remedye: and that myzt sche not haue doo 3if sche hadde
 sitten amonge othere wymmen but sche hadde risen fro
 the borde / that is not semely to be: and also it is not
 to leue that sche that was vertuoufly schamefast satte by
 hir sone amonge men. Wherfore it foloweth that sche
 sat not as a geste / but mynystered / as it is seide byfore.
 The thridde euydence hereof is that sche badde the ser- ¶ *Tercia*
 uauntes forto goo to hir sone / and that thei schulde doo *euidencia.*
 what he bad hem doo: and soo it semeth that sche was
 ouer hem / and that the bridale was gouerned by her:
 and therefore sche was besy that no defauzte were thereat.

¶ Wherfore we mowe take hede and vndirstonde the
 manere of this bridale and the proceffe of the myracle
 theratte thus: firste / we schulle byholde oure lord Jesu ¶ *Nota de*
 etyngre there amonge hem as an other comoun man / and *humilitate*
 that sittynge in the lowest place and not amonge the grete *domini*
 and moste worschipfull gestes abouen / as we mowe vnder- *Jesu.*
 stonde by this proceffe: for he schulde after teche this
 lessoun of the gospels: Whan thou art biden to the bridale /

or to the feste / fitte and take thy stede in the lowest place / &c. And for also moche as he wolde firste doo in dede that he schulde after teche by worde / therefore he wolde not take the firste and the principal sete in manere of proude men / but rather the lowest amonge fymple men. Here with also byholde we oure lady his moder besy that al thing were wele and couenably done / tellynge the seruautes and the mynystres hou thei schulde serue and where of. And so after whan it drowh towarde the ende of the feste / they comen to hir and seide: There is na more wyne. And sche answerde: Abideth a litell and I schal gete 3ow to haue more. And sche wente out of the chambre in to the halle to hir sone Jesu / that satte at the bordes ende nyze the chaumbre dore / and rowned hym in the ere and seyde: My dere sone / they haue na more wyne: and sche this oure sistre is pore: wherefore I ne woot where we schulle haue more. And thanne Jesu answered and seide: What is that to me and to the womman? This semeth a harde and a boistous answere as to his moder: but neuertheles it was seide by mysterie / and for oure techinge / as seynt Bernard seith / and as it schal be tolde after the proceffe. But of this harde and straunge answere as to semynge / his moder was nouzt destourbeled ne in despeire: but / fully tristynge in his grete goodnesse and benignyte / sche wente a3en to the seruautes and seide to hem: Gooth to my sone Jesu / and what so euere he seithe or biddeth 3ow doo / dooth. And than at the biddynge of oure lord they ful filleden the stenes / that there were / ful of water: and anone at his bliffynge all the water of hem was torned in to wyne. And than he bad hem drawe there of and bere to the Architryclyne / that is to seie the moste worthy persone of alle the gestes in that house. In the whiche biddynge we

¶ Ber-
nardus.

¶ Nota-
bilis.

mowe see first the discrecioun of oure lorde in that he sente that wyne first to the most worschipful man. Also we mowe see herby that oure lord sat fer fro him / in that he seide: Bereth to the architriclyne / &c. ⁊ and so sithen he satte in the hijest place / it semeth that oure lord satte in the lowest place / as it was seide bifore. And whan he hadde tasted the wyne and preised it / and he and othere drunken therof / the mynistres that knewen hou it was made tolden openly the myracle ⁊ and than his disciples bileueden in hym more sadly as for the firste myracle thei seien doon bifore hem: and so in that Jesu schewide his blisse and his godhede.

¶ Afterward / whan the feste was al done / oure lord Jesu cleped John by hymself and seide: Leue this womman that thou hast take to thy wyf / and folowe me: for I schal brynge the to a better and more perfyete weddyng than this is. And anon with oute more John laste his wyf there and folwed Jesu.

¶ In the forseide processe we mowe note many thinges to oure doctrine and edificacioun: firste / in that oure lorde Jesu wolde come and be presente at the bridale and weddyng / he scheweth vs that matrimoyne and fleschly weddyng is leueful and ordeyned of god ⁊ but in that he cleped John therfro he dooth vs to vnderstonde that goostly matrymoyne is moche more worthy and perfyete. Also in that harde answere and straunge / as to semynge / that he gaf to his moder whan he seide: What is that to me and to the / womman? As seynt Bernard feith / he tauyte vs that ben religious and haue forsake the worlde not to be to besy and haue grete care aboute oure fleschely parens / so that her nede lette not oure goostly exercise ⁊ for also longe as we ben of the worlde / so longe we ben in dette to oure parens ⁊ but after we haue last

¶ Nota pro religios.

¶ Bernardus in sermone de epiphania vj^o vel vij^o.

¶ Narra-
cio.

it and forsake oure self / myche more we be free and delyuered of the besynesse of hem. And so we fynde writen that there came vppon a tyme to an heremyte / or a monke that had forsake the worlde and lyued folitarie in deserte / his owne fleschely brother / preienge hym of his helpe in a certeyne nede touchynge the worlde: and he bad hym goo to here other brothere that was dede longe bifore. And than he wondred of that biddynge and seide that he was dede / as he knewe wele: the monke answered and seide that so was he dede to the worlde. And so tauȝt vs oure lord Jesu / that we that haue forsake the worlde schulde not be besy aboute oure parens and fleschely frendes ouer that that the religioun asketh / whan he answered to his moder / and namely to fuche a moder / seinge: What is that to me and to the / womman? An othere vnderstondynge is in thise wordes / the whiche doctoures comounly tellen / and therefore we passe ouer that at this tyme.

¶ De
paciencia
et spe.

¶ Nota.

¶ Furthermore we haue here techynge of pacience and hope in the dede of oure lady that laste not for that straunge answere / as it seide bifore. And so what tyme we clepen to Jesu for helpe at oure nede / bodily or goostly: thouȝ we fynde it not anone / bot rather hardesnesse and contrariete / we schulle not leue therfore to calle vppon hym by goode hope: til thoruȝ his mercy and grace the vnfauery water and colde of aduersitie and penaunce be torned in to wyne and conforte and goostly likynge.

¶ Pro-
cessus.

¶ After this miracle was done oure lorde Jesu / willynge and purposynge so forthe to worche and preche opounly for the saluacioun of man / he wente fro that place with his moder and his disciples in to capharnaum byside Nazareth / and after a fewe dayes aȝeyne home to Nazareth / ledynge

his moder by the weie ⁊ and folowyng his disciples and befily heryng his wordes and his techyng ⁊ for he was not ydel / but euer didde and wrouzt good or tauzte and fpake to edificacioun ⁊ and fo doo we in his name / that blessed be with outen ende. Amen.

¶ Of that excellent fermoun of oure lord Jesu in the hille. ¶ *Cam. xvij^m.*

WHan oure lorde Jesu had chofen and gadered his disciples / as it is seide / willyng to teche hem and enforme hem the perfeccioun of the newe lawe / he ladde hem vp in an hille / that is cleped Thabor / aboute two myle fro Nazareth after the comoun opinioun ⁊ and there he made to hem a longe fermoun and full of fruyte / the whiche as feynt Austyn feith in the byginnyng of his book that he made of that fame fermoun : It conteneth all the perfeccioun of cristen lyuyng ⁊ for in that fermoun he tauzte hem firste whiche men ben blessed of god and worthy to haue his blisse. Also he tauzte hem the trewe manere of prayere / of fastyng / and of almesdede / and othere vertues longyng to the perfite lyf of man : as the texte of that gospelle opounly telleth / and dyuers doctoures and clerkes expownen it sufficiently ⁊ the whiche processe we passen ouer here / for as moche as it is writen bothe in latyn and in englishe in many othere places ⁊ and also it were ful longe processe to touche alle the poyntes thereof here as by manere of meditacioun. Wherfore at this tyme we schulle specially note that oure lorde bygan this fermone firste at pouerte / doynge vs to vnderstonde that pouerte is the firste grounde of all goostly exercise ⁊ for he that is ouerleide and charged with temporel goodes and worldely riches may not frely and swiftly folowe crist / that is

¶ *Augustinus de fermone domini in monte.*

¶ *Nota de paupertate.*

¶ Ber-
nardus in
sermone
quarto de
Aduentu.

¶ N.

¶ Contem-
placio.

the myroure and ensauple of pouerte: namely he that hath his likynge and his affeccoun vnder thise worldly goodes / for he is not fre / but thralle and as in bondage of hem. For of that thing that a man loueth inwardely and by affeccoun he is made wilfully thralle and seruauant: and therefore is the pore man blessed: that is to say / he that ynwardely loueth no thing but god or for god / and therefore he despiseth alle othere worldly thinge for god / for in that is he knytte to god as for the more parte. Wherefore seith seynt Bernarde in a sermone / that pouerte is a grete fethere / or a grete wynges / thorow the whiche a man fleeth so sone into the kyngdome of heuene. For as to othere vertues that folowen in this place of the gospelle / the mede of hem is byhyt forto come as in tyme that foloweth after. Bot to the vertue of pouerte / it is nouzt only byhyt forto come / but as in tyme that is now present it is 3euen of crist by the forseide wordes at the bygynnyng of his sermone / that ben these: Blessed ben they that ben pore in spiryte: for her mede is the kyngdom of heuen. Loo / he seith not: Here mede schal be / bot as now: Here mede is. Also thei that ben not only pore / but pore in spirite ben blestid: for thereynne stant the vertue of pouerte. And he is pore in spirite that hath litel of the spirite of pride / that is comoun to mankynde by the firste synne / as a man is cleped pore worldly that hath litel of worldly goodes.

¶ But now leuyng this matere torne we vs to the manere of contemplacioun / byholdynge oure lord Jesu hou lowely and mekely he sitteth vppon that hille and his disciples aboute hym / and with hou lowely and sad chere he spekith tho wordes ful of edificacioun / and techeth that noble lessoun of fouereyn perfeccioun: and also how mekely and how entently his disciples byholden

his bliffed face / and heren the fwete wordes / and fetten hem befily in her mynde: and fo haue they grete ioye and goftely likynge / bothe in his fpeche and in his fizte: ¶ N. and fpecially / as I hope / they were confortd in that noble fchort prayere that he tauzte hem amonge othere in that tyme / that is the *Pater nofter* / and that for the grete fruyte that thei feleden therynne / and alfo for the grete trifte and hope that they were putte ynne therby. For as we mowe wele fuppofe as to the firfte / that is the fruyte therof / not only they vnderftode it aftr the lettre / but alfo therwith they hadden thoruz his grace the gooftly vndirftondynge eche parte and peticioun thereof: and fithen therynne is conteyned the afkyngge of alle that vs nedeth to the body and to the foule / and that touchinge oure temporel lyf in this worlde and the lyf euerelaftyng in another world / and alle comprehended in fo fchorte wordes / no wonder thouz they hadde grete likynge and comforte in that prayer by the grete fruyte that thei tafteden therynne. And fo hauen alle thei that thoruz grace felen the gooftly fruyte and the fwete tafte therof. Alfo as to the fecounde comforte in that prayere / that is trifte and hope: how myzt her trift and hope be more ftabled and ftrenghed than to fe hym that all onely knewe what was nedefulle and fpedefulle to hem to afke / and that myzt only zeue it hem? teche hem that peticioun by the whiche they myzte not erre in her afkyngge / ne faille of her afkyngge? And fo he that was domefman made the libelle in her caufe / agenft the whiche he myzte not zeue his dome and his fentence. Alfo he that was lorde made the bille to his feruauntes / forto afke onely thoo thinges that were nedeful to hem / and likynge to hem forto graunte: more comforte myzte not be touchynge prayere and afkyngge in nede. And alfo more ouere

this comforte of this prayere was the more / for also moche as next byfore in the same place of fermone he reproveth the prayere of ypocrites and othere that weren not worthy to be herde: and so was the medecyne more comfortable and likynge / that the defaute and the fekenesse was oponed and tolde bifore. All this comforte schulle we fynde in this forseide prayere *Pater noster* / zif we seie it deuoutly and not in dedly synne: for oure lord Jesu made not only this prayer to his disciples that were that tyme specially with hym in that hille / but also to vs and alle cristen men generally that schulde make here prayere to the fader of heuene in his name vnto the worldes ende. But the more harme is / here is myche peple disceyued that leueth to moche this moste worthy prayere and beste by synguler deuocioun in othere priuate prayeres / or seienge it with oute deuocioun: as we mowe see alday many men and wommen berynge bedes with trillynge on the syngres and waggynge the lippes / bot the slyt caste to vanytees and the herte that only god knoweth / as it is to drede / sette more vpon worldely thinges. Of the whiche manere of peple speketh oure lord god by the prophete / and seith thus: This peple prayeth and honoureth me with hir lippes / bot her herte is fer fro me. But for also moche as this mater is spoken of in many othere tretys and bookes bothe in latyne and in Englishe / and this prayer sufficiently expowned / therefore we passen ouer more schortly at this tyme hereof.

¶ But one thing touchinge this prayer: sothely I trowe that whofo wil zeue his entent forto seie it with deuocioun / and hath an ynward desire to the gostly vnderstondynge therof / settinge his herte therto also myche as he may whan he seith it bothe yn comune and in priuete / he schall thorou grace by proceffe of tyme fynde so moche comforte

¶ Populus
hic labijs
me hono-
rat.

¶ Nota ex-
perencia
orationis
Pater
noster.

therynne that there is non other prayer made of man that schall be to hym so sauery and so effectuele in what so euere he nede / or case he be stired specially to praye for remedie and help to god : and so schal he fynde in his soule whan god wil geue his grace with grete likynge dyuerse vnderstondynge thereof mooste pertenant to his desire / and that othere than is writen in the comoun expoficioun thereof / or perauenture than he can telle. But myche folk / as seruantes and hirde men / haue more wille to praye for special mede that they coueiten here / than as trewe sones for the loue and the plesynge of oure fader / god of heuene : and so they setten more here likynges and besynesse in a priuate prayer / made of man / to oure lady or to othere seyntes of heuene / than thei done in this general prayer / made of god hym self : the whiche with outen dowte is mooste plesynge to hym and most spedful to vs : and therefore thei ben disceyued in many maneres. I speke not here of the psalter and the seruise in holy chirche. Neuertheles also othere deuoupte prayeres made to god and to oure lady and to othere seyntes of heuene bene gode to ben seide after that the deuocioun of men is stired to seie hem in couenable tyme / so that they sette not her affeccoun the lasse vppon this mooste worthy prayere / *Pater noster* / as myche folk in the seinge of othere priuate prayeres setten al her entent and speken hem with grete deuocioun : bot in the seinge of the *Pater noster* thei ben to necligent and rablene it forth with oute deuocioun : and that maketh ofte special mede temporel / that thei hopen forto haue by the seinge of suche priuate prayeres : as to ouercome her enemyes / or be kepte fro fire / or water / or sodeyne deth / and othere bodily peryles. But that is a grete folie to trifte vppon by the seinge of eny prayeres with outen

ri3twis lyuynge: and also men schulde not desire fuche special temporelle medes / but only as it is the wille of god / that al onely knoweth what is spedefulle to vs / and that with outen doute schal gete vs moſte effectuely of eny other prayer the *Pater noſter* / 3if it be ſeide trewely with deuocioun: and ſpecially by that peticioun and askynge: *Fiat voluntas tua ſicut in celo et in terra* / that is to ſaie: Oure fader in heuen / thy wille be done in all thing / as in heuene ſo in erthe. And ſo 3if it be beſte to vs forto be kept fro fire / or water / or ſodayne deth / or any other bodily perile / with outen doute oure fader of heuene / god / wille 3euen it vs after the forſeide peticioun with ri3twys lyuynge / and elles not / ſaye we neuere ſo manye fuche priuate prayeres. For as we rede al day of dyuerſe martires and ſeyntes / that ſome weren brent / ſome drowned and in other dyuerſe maneres putte to ſchameful deth as to the worlde: and that was beſte to hem and encreſe of here ioie in the bliſſe of heuene: wherfore it hadde be a grete open ſolie to hem / as we wele mowe wete / to haue prayed forto be kepte fro fuche bodily harmes or periles. And as anemptes ſodeyn deth / it is ſpedefulle to many men forto haue fuche deth ſchameful to mannis ſizte / as ſeynt gregory telleth by enſauple of the prophete Abdo / that was weryede of the lyoun / that god purgeth often tyme here ri3twys men by fuche ſchameful deth: for as holy writte witneſſith ſothely: The ri3twiſ man 3if he be ouercome by eny manere of bodily deth / his ſoule ſchal be ſaued / and he ſette in reſte euere laſtynge. Amen. Neuertheles we praien ofte and that leeffully to be kepte fro ſodeyn dethe: bot that is vnderſtonden that we be not combred with dedly ſynne / thereynne to die with oute repentaunce of herte and ſchriſte of mouthe: and therto / as I hope / is moſte beſte and

¶ *Juſtus
ſi morte
praeoccu-
patus
fuerit.*

effectuele prayere the *Pater noster* / specially in the tweyne lafte peticiouns and askynges thereof / by the whiche we prayen all myȝty god / fader of heuene / that he suffre vs not to falle and to be combred with temptacioun of dedely synne / but that he kepe vs and delyuere vs fro all wickednesse. Amen.

¶ Et ne
nos inducas
in tempta-
tionem / sed
libera nos
a malo.

¶ And though it so be that the mater of this worthy prayere be so plenteuous / and also the desire of the writer hereof were to speke more thereof / neuertheles for it is writen in so many othere places as I hope sufficiently / and also for the grete processe that foloweth after / we leuen this mater at this tyme / and all that fructuouse fermoun that oure lord Jesu made to his disciples in that hille biforeseide. Goynge downe with him by deuoute contemplacioun and byholdynge how that after that noble lessoun tauȝt in the hiȝe hille / as it was skilfull for the hiȝe perfeccioun thereof / oure lorde Jesu came downe with that meke flokke of the disciples / spekyng also homely with hem by the wey : and they / as the briddes or chykenes of the henne / folowen hym with moche goostly lykyng / coueityng eche byfore other to be next hym and heren his vertues and fwete wordes. And after he was comen downe / myche peple come aȝenst hym / bryngyng dyuerse feke folke and manye / as the gospell tellith by processe : the whiche alle he / full of mercy / helid and made hole / bothe in body and in soule. And thus schortly we passen ouer here moche processe of the gospell / and many chapitres of the forseide booke of Bonauenture / for the litel edificacioun of hem as it semeth nedeful to symple soules / to whiche this boke is specially writen in englishe / as it hath ofte be seide here bifore. And so leuinge the processe in many places we schulle only telle the notabilitees there vpon schortly to edificacioun. Amen.

¶ Nota
processum
in sequenti-
bus.

¶ Ca^m.
xix^m.

¶ Of the seruau^t of Centurio / and the sone of the litel kyng heled of oure lord Jesu.

¶ Nota
contra
superbiam
mundano-
rum.

IN this gospelle / in that oure lord mekely vnpreide wente bodily to hele the like seruau^t / and wolde not goo to the kynges sone prayed / oure pride is reprobued : in that we in contrarie manere ben redy and leef to goo to riche men and myzty / that we mowe be worldly worschipped by and to plese hem and doo the seruice that we mowen for worldly mede : butt we ben lothe to goo to pore men and symple or to helpen hem in here nede for gof^tly mede / leste it were azenst oure worschippe / as seint gregore noteth in this place.

¶ Ca^m.
xx^m.

¶ Of the paletike man let down in his bedde by the house helynge / and heled of oure lord Jesu thorugh the byleue of hem that beren hym.

¶ Nota de
infirmi-
tati-
bus spiri-
tualibus et
corporali-
bus.

IN this gospels we haue enfaumple and doctryne that ofte sithes bodily siknesse cometh of goostly siknesse / that is synne : and that the helynge of goostly siknesse is ofte cause of bodily hele : in that oure lord firste forsa^t to the paletike his synnes and after heled hym of the bodily palesye. Also here we mowe se the grete vertue of trewe byleue : in that that the feith and the byleue of one man helpeth and faueth an other / as the feith of the bereres of this paletyk man faued hym : and also in the nexte chapitre bfore the feithe of centurio gate hele to his seruau^t : and also here after the feithe of the womman chanane faued hir douzter : and so it falleth now alday that children baptized / and after dede bfore the 3eres of discrecioun / ben faued in the feith of her god fadres / thorugh the meryte of criste : and this is opounly azenst some heretikes that helden the contrarie opinioun.

¶ De vir-
tute fidei.

¶ How that Martha was heled of hir siknes by touchinge of the hem of oure lordes cloth Jesu. ¶ Cam. xxij^m.

THe gospelle nempneth not the womman that was heled by the touchynge of the hem of Jesu clothinge / bot seynt Ambrose and othere doctoures feien that sche was Martha / the sistre of Marie mawdeleyne. By the hem of Jesu clothinge / as seynt Bernard seith / may be vnderstonde euery meke seruaut of god / the whiche in eny vertuous dede that he doth oweth to knowe trewely in herte / and knoweleche openly by mouth / that only god is the principal doere therof and nouȝt he ⁊ as the clothe helede not / bot oure lord Jesu that wered the clothe. ¶ Fymbria vestimenti domini Jesu.

¶ Of the conuerfion of Marie Magdeleyne. ¶ Cam. xxij^m.

OWre curteys lorde Jesu was preyed or beden of Symounde the leprose on a day to eten with hym ⁊ and therto he graunted gladly and came to mete / as he was wont to doo ofte fithes / bothe of his owne curtesie and also for the loue and the zele that he hadde to the fauacioun of mennis foules / for the whiche he was made man ⁊ for so etynge with men and benignely comunynge with hem he drowe hem vnto the loue of hym. Also for as moche as he made him self so perfiztly pore that he toke none possessioun of worldes goodes for hym self or for his / therefore thorū that loue of pouerte / he that was the myrrour of mekenes / what tyme he was praied or beden to mete toke it for the tyme and the place mekely and with curtesie / thonkinge / and good wille. ¶ Nota de curialitate domini.

¶ And than bifelle that Marie Mawdeleyne / that perauenture ofte tyme byfore had herd hym preche and thorū touchynge of his grace was gretely stired to compunccioun ¶ Processus.

¶ Nota
verba
Magdalene
intima.

and to the feruent loue of hym / thouȝ it were ȝit priuely
hidde in her herte / whan ſche herde and knewe that he
was at the mete in the hous of the forſeide Symounde /
ſche was ſo feruently touched with forwe of herte with
ynneforth for hir ſynnes / and alſo with the brenning fire
of his loue / that ſche myȝte no lenger abide ⁊ bot anone
ſche wente to that forſaide hous where Jeſu ſatte at the
mete / confiderynge that with outen hym ſche myȝte not
be ſaaf / ne haue forȝeuenefſe of hir ſynnes ⁊ and ſo ſche
wente boldely in to the hous / and / as ſche had forȝete
hir ſelf / takynge none reward to the geſtes that there
were at the mete / haldynge doun hir face and hir eizen
to the erthe / ſche letted not til ſche came to hym that ſche
ſouȝt and ynwardely loued / oure lorde Jeſu ⁊ and anone
than ſche fel doun to the grounde proſtrate at his ſeete
with grete ynward forwe and ſchame for her ſynnes /
ſpake in her herte to hym / thinkynge as it were in this
manere : My ſwete lord / I wote wele and trewely knowe
leche that ȝe ben my god and my lorde / and that I haue
offended ȝoure hiȝe maieſte in many grete offences and
treſpaſſes ⁊ in ſo moche that I knowleche ſothely that
myn ſynnes ben with outen noumbre / as the grauelle of
the ſee ⁊ bot for alſo moche as I byleue that ȝoure mercy
paſſeth all thing / therfore I / wrecched and ſynful / come
to ȝow and flee to ȝoure grete mercy : for thenkyng
ynwardely of that I haue offended and aſkyng mercy
and forȝeuenefſe ⁊ and I byhete with all my herte amende
ment of my ſynnes and that I ſchal neuere to my power
forſake ȝoure obedience. Gode lorde / putte me not fro
ȝow and forſake not my repentaunce ⁊ for othere refute
I wote wele that I may not haue / and alſo I wole not
haue / for I loue ȝow ſouereynly aboue alle othere ⁊ where
fore / gode lorde / forſake ȝe not me / bot punyſche ȝe me

at youre wille : neuertheles I aske algate mercy. And herwith / with grete triste of his mercy and ynward affeccioun of his loue / sche kissed his feete ofte : and sadly wepynge and schedyngge teres so thicke that sche wisse his feet with hem : and so it semeth herby that oure lorde Jesu went bare fote. Afterward whan sche had wel wepte / with grete drede of hir vnworthinesse that hir teres schulde touche oure lordes feete / sche wypede hem with hir here deuoutly / for sche brougt no thing with hir so precious to wpe hem with : and also sche wyped hem so with hir here in amendement of that sche hadde bifore trespaced with hir here : that is to seie / as sche had byfore vsed it in pride and vanite / than sche wolde putte it to the vse of mekenesse and deuocioun. And also for the feruent loue and deuocioun that sche hadde to hym sche wolde not be letted thereof by the fecchyngge of eny clothe to wpe hem with / but so wipynge his fete with hir here and after deuoutly kissynge hem ofte sithes. After sche anoynted hem with a precious oynement that sche brougt with hir / supposynge / perauenter / that oure lordes fete weren harde of the weie : and also for ynwarde deuocioun bygynnyngge with drede at his fete / as sche didde aftir with more boldenesse of loue anoyntyngge his heued.

¶ Discalciatus incedebat Jesus.

¶ Lorde god / who so wolde ynwardely thinke and take hede to this dede of this womman and alle the circumstaunces thereof myche goostly fruyte schulde he fynde thereynne / sterynge to ynwarde repentaunce of synne and to trewe loue of Jesu and grete deuocioun.

¶ Nota.

¶ But now forth as to the proceffe take we hede also of the manere of oure lorde Jesu in this time : how benignely and paciently he suffreth hir doo al hir wille : for it liked hym ful wele / knowynge the ynwarde affeccioun and trewe loue of hir herte.

¶ And so al that tyme he cefed of etynge / and also with hym alle the geftes / wonderynge of the womman and of that vnkede dede / and of the pacience of oure lorde Jefu and his fuffraunce of hir: and specially the maifter of the houle / Symounde / demed hym gretely in his herte that he wolde fuffre fuche a comune fynful womman touche hym fo homely: and in that he thouzte that he was no prophete / fupposynge that he knewe hir not. But oure lorde / that paffinge alle othere prophetes knewe the lefte thouzt of mannys herte / answered openly to his priue thouztis / fchewynge therby hymself a verrey prophete and more than a prophete: and by a enfaumple of tweie dettoures he concluded hym / iustifieng the womman that he helde fo fynful / and preuyng that fche loued hym more / and fchewed hym more token of loue by her dede than he with alle his fefte: and fo fchewynge that not onely the perfeccioun of alle vertues / but also the iustifieng of the fynful ftant principally in trewe loue of god. He feide to Symound as for a conclucioun thus: Many fynnes ben forzeuen hir / for fche loued myche. And than he torned hym to Magdeleyne and feide to hir / as for a ful ende of that fche asked: Thy feith hath faued the: go now in pees. A lord Jefu / how fwete and likynge was this worde to hir: and with how grete ioye than fche went away! Sothely it was fo likynge that / as I trowe / it went neuere after oute of hir mynde. And fo was fche perfyztly conuerted to Jefu / leuyng her synne fully / and lyuyng euer after in all honefte holily / and drawynge algate to hym and to his moder / withoute departynge / perfeuerauntly.

¶ Nota-
bilia.

¶ In the forfeide proces and the fentence of this gofpelle ben many grete notabilitees to oure edificacioun / of the whiche we fchulle touche fumme in partie: firft / as

to a fouereyn comfort of alle synful folk we haue here opounly schewed in oure lord Jesu the habundaunce of his endeles mercy / that so sone and so gladly forȝaf so many grete synnes and trespasses of this synful womman : and so dooth he to alle that trewely desiren and asken his mercy. But here byhoueth charite and trewe loue that was so specially commended of hym in this womman / the whiche only refourmeth pees bytwene god and the synful man / as the apostle seith that charite couereth the multitude of synnes / and with oute the whiche it is inpossibile to plesse god. For / as feynt Bernard seith / the quantite of euery mannis soule schal be taken and estymed after the mesure of charite that is therynne : that is to saye / that soule that hath myche of charite is grete / and that hath litel is litel / and that hath nouȝt is nouȝt : as feynt poule seith / after the reherfynge of many grete vertues concludynge thus : Ȝif I haue not charite / sothely I am nouȝt. And therfore seide oure lorde of this woman : that for sche loued moche / therfore sche had myche forȝeuen / as it was seide bifore.

¶ Miseri-
cordia
domini.

¶ Caritas
hominis.

¶ Ber-
nardus /
super can.
ser. xxvij^o.

¶ Furthermore also here haue we ensaumples of trewe repentaunce and penaunce that is nedeful to forȝeuenesse of synne schewed in this womman / Mawdeleyne / as we haue herde : the whiche penaunce / as all holy chirche techeth / stant in sorwe of herte / in schrifte of mouthe / and in satisfaccioun of dede. But here perauntre summe men thynken / after the false opinioun of lollardes / that schrifte of mowthe is not nedefulle / but that it suffiseth only in herte to be schryuen to god / as this forsaide womman was : for the gospel telleth not that sche spake eny word by mouthe / and ȝit was hir synne fully forȝeuen / as it is seide : and as it semeth this is a grete euidence for that opinioun. But herto is an answere resonable :

¶ N. To-
tum
sequens.

¶ Vera
penitencia
pro pecca-
tis.

¶ Contra
lollardos :
nota de
confessione.

¶ Nota hic
rationem
confessio-
nis vocalis.

that oure lord Jesu to whom sche made her confessioun in herte was there in bodily presence / verray god and man / to whom by vertue of the godhede was also opoun the thougt of herte / as is to man the speche of mouthe / as ofte sithes the processe of the gospelle scheweth and specially here openly bothe of the womman and also of the pharise thougte. Wherfore the thougt of herte onely was than to hym also moche as is now therewith speche of mouthe of man bodely. And for also moche as now in the newe lawe what tyme that we synne dedly we offende hym / not only after his godhede / bot also after his manhede / that he bougt vs with fro synne and goftly deth : therfore vs byhoueth to do fatisfaccioun to hym after bothe kyndes / by trewe penaunce knowe lechyng our trespasse bothe to god and to man / and askyng forzeueneffe. And sithen we haue not here his bodily presence / as Mawdeleyne hadde : therfore in his stede vs byhoueth to schewe to the preste by worde that we haue offended hym as man / as we schewen to hym by repentaunce in herte that we haue offended hym as god / that is to saie at the leste by dedly synne : for therby onely we ben departed fro hym / and vnkyndely lefen the grete benefice that he gaf vs in his manhede. Wherfore 3if we wole be restored a3eyne and knytte to hym / as we were bifore in grace / we mošte do fatisfaccioun not onely to hym as to god / bot also as to man that we haue so forsake by dedly synne / in manere as it is seide. And so / as holy chirche hath resonably ordeyned and beden / knowleche by mouthe and make oure confessioun trewely of oure synne to the preostes that he hath specially ordeyned in his stede as his vikeres : herto by the wordes of the gospell / that he spake to his disciples whan he seide to hem thus : What so euere 3e bynde in erthe / it schal be bounden in heuene :

and what that 3e vnbynde in erthe / schal be vnbounden in heuene. Of this trewe penaunce nedeful for dedly synne not onely by repentaunce in herte bot also by schrifte of mouthe to the preste in goddes stede 3if we mowen / for more god asketh not / and therwith of dewe satisfacioun folowyng / we haue perfizte enfaumple openly schewed in this bliffid womman that was bifore so synful / Marye Magdeleyne / in the proceffe bifore seide of this gospels as it is opoun inow touchyng the firste parte and the laste / that is to say repentaunce and satisfaccioun.

¶ And as to the secounde / that is confessioun / thou3 we rede it no3t of hir by worde spekyng: for that was none nede to hym that knewe fully hir herte / oure lord Jesu there beyng in his bodily presence / as it is seide. Neuertheles sche schewed the effecte of this confessioun perfiztely in dede / in that that sche wolde not schewe hir to hym in priuete as synful and askyng mercy / as sche myzte haue do bytwixe hym and hir or elles onely bifore his disciples: bot sparyng for no schame / that is a grete parte of penaunce in confessioun / sche chas the place and the tyme where it myzte be to hir as open reproof and schame / that was in the hous of the pharise / the whiche sche knewe wel hauyng indignacioun and despite of the synful: and also at the mete whan it scholde be most wondryng to hym and alle his gestes vpon hir: for the reproof and the schame that sche hadde of hir synne was so grete withynneforth that sche for3at al schame and reproue withouteforth. And so in that dede sche know3 lechede openly her synne in general and also by wille in special / not refusyng forto haue herde it reherfed and openly tolde of hym that sche came too / oure lorde Jesu: the whiche / as sche wiste wele / knewe in special the leste parte therof / and that myzte resonably haue

¶ Nota de
vera con-
fessione
Magda-
lene.

¶ Nota
fidem /
spem / et
caritatem
in contri-
cione vera.

¶ Racio
quorum-
dam.

reprehended hir opunly of it or he hadde forzeue it. Bot oure curteyse lorde / ful of grace and of mercy / sawh that verray contricioun in her herte / and that good wille grounded in trewe byleue that he was verray god and that myzte fully forzeue her synne as hym liked: and therwith that sche hadde full hope to haue his grace and forzifnes: and also the feruent loue that sche hadde to hym: the whiche thre vertues ben nedefulle to euery man that wole haue forzifnes of synne. And so withoute eny more penaunce he fully forzas alle hir synne / and bad hir goo in pees: that was pees of conscience fully made bytwixe hir and god and man: for hir trewe feithe and bileue / in the whiche were grounded perfetely hope and charite / as it is feide / hadde made hir saaf: and so schal it the moſte ſynful man that is or euere ſchal be / ʒif he haue it trewely grounded in his herte by verrey contricioun as ſche had / for than withouten dowte he wole not spare for any ſchame to knoweleche his ſynne by worde openly to man in goddes ſtede / as ſche didde by wille to hym that was bothe god and man / as it is feide.

¶ But here perauntre ſemeth to ſome men that as the ſynful man ſchal folowe this womman by trewe forthenkyng of ſynne / ſo ſchulde the preeſt folowe oure lorde in lyzte forzeuynge ſchewed therof / enioynynge no more penaunce than he didde therfore. But here anſweren holy doctoures / that ſeien that the contricioun and forthenkyng of ſynne may be ſo grete and ſo perfite that it ſuffiſeth withoute eny more penaunce to fulle forzeuenefſe therof: the whiche there as it is ʒif the preeſt myzte fee and fully knowe / he ſchulde ʒeue no more penaunce: bot for alſo moche as man ſeeth not the herte as oure lord Jefu / god and man / dide / and ſo he may not knowe it bot in party as by tokenes withouteforth: therfore as

for the liker parte he schal enioyne penaunce for synne / more or lasse as holy chirche hath ordeyned. And wolde god that all synful peple wolde folowe this womman in trewe forthynke / and than withouten dowte thei schulde haue of god ful forzeuynge were the penaunce more or lasse of the preeftes enioynynge.

¶ Furthermore in the forseide processe of the gospelle / oure lorde Jesu gaf enfaumple to the precheres of goddes worde that they schulde not spare in tyme to seie the sothe for displeynge of hem that fedden hem or zeuen hem othere bodily sustenance : in that / not withstondinge that the pharise fedde hym / as he didde ofte / he reprehended hym openly in his owne hous of his mysbileue and of his false thougt / in the whiche he hadde indignacioun of the synful womman : and as it wolde seme to sterynge of his grete mawgrey he spared not to justifie that womman that he demed so synful / schewynge hir more louynge god than he and that sche was faued by hir trewe byleue byfore hym that failed therof. But not withstondynge this / on the tother side the pharise laste not after to fede hym and to doo hym humanyte / as many men now done : the whiche / what tyme that a sothe is seide that is contrarie to hir wille or oppynyoun / they withdrawen her humanyte and affeccioun fro hym that seith it / be he neuere so gode or vertuose in leuynge : and sothely in that condicioun thei schewen hem self / what so euere thei bene / vnlouynge to Jesu that is verray sothfastnesse / and more vnkynde than was this pharisee and so worthy more reprove of hym and more peyne. Neuertheles the prechour / or an other gostly man that representeth cristes persone / schal not spare to seie the sothe in tyme for drede of maugre / or withdrawynge of fauour or eny temporel profite / 3if he wole be the

¶ Nota
bilis pro
predicato-
ribus.

¶ Nota
contra con-
dicionem
malam
hominum
plurimo-
rum.

trewe membre of crist: and souereynly be.^hhe war of
glofyng or fauour to errour / for that is most abhomyable.

¶ Nota
contra
propriam
iustifica-
tionem et
aliorum
reprobationem.

¶ Also in this forseide processe of the gospelle / in that
that oure lord Jesu reherfed to the pharisee the goode
dedes of the womman / in the whiche he sayled / as that
sche wische his feet with here teeres that he didde not with
water / and so forth of othere: and therewith he tolde
not what he didde to hym that sche did not / we haue
ensauple and techyng what tyme we ben tempted to
justifieng of oure self and reproue of othere / than to thenke
and haue in mynde the goode dedes and vertues that bene
or mowe bene in that other man / forzetyng oure owne
goode dedes or vertues and bringinge to mynde oure
defauztes and trespasses. And so schulle we vertuosly
deme oure selfe and excuse othere / and so profizte in the
vertu of trewe mekenes / that he graunte vs / meroure of
mekenesse / bliffed Jesu. Amen.

¶ Cam.
xxiij^m.

¶ Of the spekyng of oure lord Jesu with the womman
Samaritane at the pytte of water.

BYfell vppon a tyme that as oure lord Jesu schulde
goo fro the contrey of Juda in to Galilee he
moste make his wey by the cuntrey of Samarye /
where was a drawe welle / that they clepeden
the welle of Jacob / that was a pytte of water: vppon the
whiche pytte he rested hym as wery of goyng. Lord
Jesu / what is this? That thou / that art the sothfast way
and makere of all erthely wey / so art wery of the wey /
the whiche thoruz thy souereyne myzte berefte vppe and
confortest all othere in her wey? But thus woldest thou
in thy manhede schewe all the kyndely infirmyte of man /
as in hunger and thirfte and werynesse ofte fythes / and
suche othere / forto schewe the verrey kynde of man that

¶ Medita-
cio.

thou toke for oure sake. And so was all thy bodely lyuynge in this worlde pynefulle and trauaillous to oure enfaumple: blessed be thou euere.

¶ In the mene tyme / as he fatte foo on the welle / and his disciples were gone in to the nexte citee forto bygge mete / there came a womman of that contree to fette water of that welle / the whiche was clepide lucie: and oure lorde Jesu / willynge schewe to hir / and by hir to othere / his godhede / spake with hir longe tyme of grete thinges and hi3e in goostly vnderstondyng. The whiche spekyng bothe of him and hir / and hou his disciples comen a3en / and how at the wommanis word the peple of the citee comen oute to hym and helde hym with hem a certeyne tyme / and after how he wente fro hem / we passe ouer at this tyme / for also moche as it is open and pleynely written in the gospels of John.

¶ But in this processe we mowe note in oure lorde Jesu first a token of grete mekenes / in that he wolde be allone. What tyme he sent his disciples in to the citee forto bygge mete: and in that byggeyng enfaumple that it is leuefulle to goddis seruautes forto haue money and referue it to hir nede. Also in that he spake so homely with that symple woman alone and of so grete thinges / as thou3 it hadde i3be with many grete wise men / the pride and the presumcioun of many clerkes and prechoures is confounded and reprobued: the whiche 3if they schulde schew her wisdom or here kunnyng / not onely to one man bot also to fewe men / they wolde halde all as loof / and fuche a symple audience telle vnworthy to take her proude speche.

¶ Contra
superbos
doctores et
predicatores.

¶ Furthermore in that the disciples brou3ten her mete to hym / and beden hym ete there at the welle / we haue enfaumple of pouerte and bodely penaunce in his manere

¶ Exemplum
contra
gulam.

of fedyngē after his trauaile ſo there with oute the citee / and as we mowe ſuppoſe drynkyngē of the water ⁊ and that not only in this time / bot as we ſuppoſe ofte ſithes whan he went by the contre he ete in that manere / with oute the townes and the dwellynges of men / at ſomme ryuere or welle were he neuere ſo wery or trauailed in body ⁊ ſchewyngē thereynne the grete loue that he had in pouerte and mekenes. He vſed not curious diſtyngē of dyuers metes / roſted and ſothen / ne preciouſe veſſelle of ſiluer or pewtre / ne delicate wynes / whyte and rede / bot only the clene water of the welle or the ryuere / etyngē brede there with as a pore man mekely vppon the erthe. Alſo in that he answered to his diſciples firſte whan thei beden hym goo to mete / and ſeide to hem thus : I haue mete to ete that ʒe knowe nouȝt ⁊ for my mete is that I do and worche the wille of hym that ſent me. And ſo he abode the comyngē of men of the citee to preche to hem. Firſt we mowe ſee hou beſy he was aboute gooftly fedyngē : firſte fulfyllingē in dede that longeth to the ſoule and goftly ſuſtenaunce / though he hadde therto no grete nede ⁊ and ſo ʒaf he enſauple to prechoures and curates forto doo.

¶ Ex-
emplum
pro predi-
catoribus
et curatis.

¶ N.

¶ Auguſ-
tinus ſuper
Johannem.

¶ Myche more gooftly fruyte is conteyned in this goſpel / the whiche who ſo deſireth to knowe more fully he ſchal fynde it in the book of ſeynt Auſtyne vppon the goſpelle of John / where he maketh of the proceſſe of this goſpell a longe proceſſe and clergial / ful of gooftly fruyte. But for alſo moche as here is made mynde of the pouerte of oure lorde Jeſu / as it is ofte bfore / and alſo of his abſtynerce ⁊ therfore of thiſe tweyne vertues / perſiſtely tauȝte vs by enſauple bothe of hym ſelf and his diſciples / it ſchal folowe after more plenarly in the nexte chapitre.

¶ Hou the disciples of Jesu plukken the eeres of corne and eten it for hunger on the sabbot day. ¶ Cam. xxiiij^m.

ON a sabbott day / as the disciples of oure lorde Jesu wenten with hym by the feeldes / where rype corn was growynge / they weren a hungred and plukken the eeres and froten hem bytwixe her hondes and eten.

¶ And the pharisees / that euere aspyed oure lordes wordes and dedes forto take hym in defauzte azenst hir lawe / reproued herefore bothe him and his disciples / and seiden that it was vnleueful on the sabbot day. But oure lord excused hem : first by nede / that is out take in the lawe / as Dauid and his men in nede eten the preestes brede that was elles forbeden : and also by that resoun that the preestes of the lawe on the sabbot day circumfidede and maden sacrifice / the whiche weren bodily werkes not so nedful as that they didden : and also his presence / that was lorde and auctour of the lawe / 3af hem leue. ¶ Pro- cessus euangelii.

¶ But 3if we take here inwarde entente / with deuouzte compassioun of that nede of the disciples in the presence of her lorde all my3ti / we oweth resonably be stired to the loue of pouerte and bodily nede for his sake : for wonderfull it is to thynke that they that were chosen so specially to that hie degree of apostles and there thoruz made princes and domesmen of the worlde : schulde be putte in to so grete pouerte and nede forto ete the rawe corne for hunger / as they were vnresonable bestes / and namely in his precense / that was maker of all mete and drink at his wille and lorde of all the worlde / as thou3 he my3te not helpe hem at her nede. Bot the good lord / that didde all thing for oure sauacioun / he soffred this nede in hem for the beste / as he toke in hym self all the nede of mankynde with oute synne : and so thou3 he

K

hadde compassioun of hem in also moche as he loued hem tenderly / neuertheles it liked hym that nede in hem and the gode wille of hem therewith / that gladly suffred that nede for his loue : and so it plesed hym not only for her mede that he knewe moche therfore / but also for ensauple of vs that schulde come after.

¶ Nota
tria.

¶ Primum.
De pau-
pertate
Christi
et aposto-
lorum.

¶ For here haue we specially that haue forsake the worlde for the loue of god ensauple and sterynge to thre vertues namely that ben nedefulle to vs : that is to faye / pacience in bodily nede / perfite pouerte / and azenst gloteny vertuouse abstynence. And as to the firste / sithen the disciples of Jesu / that hadde laste and forsaken all that they hadde forto solwe hym / suffred patiently and gladly so grete nede of bodily hunger in his presence / whome thei seien myraculously fede othere men and helpe at her nede / myche more we oweth to be pacient in bodily nede whan it falleth that ben not so worthy ne so perfitley louen god / but rathere hauen deserued for oure mysleuyng and vnkyndenesse azenst oure lord god myche more penaunce and disefe than he wole suffre vs forto haue : and perauenture we comen neuere to so grete nede forto suffre for his sake.

¶ Secun-
dum.
Perfecta
paupertas.

¶ And as to the secounde / that is perfite pouerte for goddes loue : we schulle vnderstonde that his pouerte passed in perfeccioun the higest degre of wilful pouerte of othere withoute comparisoun : for othere mennis pouerte that haue forsaken for cristes loue alle riches and worschippes of the world is in reputacioun of men in also myche as it is holden vertuouse / as it is : bot his pouerte was in reprofe and despise of men in also myche as it was not knowen that he toke this pouerte priuely / bot as of nede : as it semed in the forseide processe of hym and his disciples whan they eten rawe corne for hunger

and he halp hem not / and in many othere places of the gospelle he schewed hym as pore and nedy. And for also myche as that pouerte that cometh of nede and not of wille is in despite and reprofe / and all that knewen hym feien that he hadde neither houe ne possessiouns / they had hym in the more contempte : for comounly suche nedful pore men ben despised of alle men and sette at nouzt / bot neuer theles they mowe be ful honourable in his sȳt / that thus ȳaf ensauple therof: wherefore it is full perilous forto despise eny pore men.

¶ Nota de perfectissima paupertate Christi.

¶ But ȳif we wole wite who is vertuoufly and perfiztly pore / we schulle vnderstonde that not only he that hath mad his professioun to pouerte / and that hath lasse all worldly riches as in auere with outeforth : bot he that there with hath that pouerte sette in his herte with ynneforth / so that he wil not ne loue ne desire any worldly goodes or possessiouns bot only that is nedeful to his leuyng. For ȳif a man be in pouerte and suffre nede with outeforth thorow lak of worldely goodes / and therwith he desire with deliberacioun in his herte with ynneforth more than hym nede / that man lyueth not in vertuouse pouerte / bot in wrecched nede with oute mede. For the luste and the wille with ynneforth with full assente therto suffiseth to the fulfillinge of synne and to the losse of mede : wherefore he that wole be perfiztly pore / he moſte loke that he neither haue nor desire more than is nedefulle to his leuyng. Of this vertuouse pouerte speketh seynt Bernarde : *Sermone quarto de aduentu : sermone quarto de natura domini : Cur ipse saluator ⁊ c : et in epistola ad ducem Conradum ⁊ c.*

¶ Nota.

¶ Nota conclusio- nem.

¶ Bernardus.

¶ Furthermore touchyng the thridde vertue / that is abstinence : wherof ȳenst glottery we haue ensauple here in the disciples and also bfore in oure lorde Jesu. We schulle vnderstonde that glotterie is a vice ȳeyne the whiche it

¶ De discreta abstinencia et contra gulam.

¶ Bernardus in
sermone ad
clericos
ca°. xiiij°. Item
Bernardus
in sermone
c°. xxxiiij°.

¶ Nota
contra
plures
bestiales
et gulofos.

¶ N.

¶ Nota.

byhoueth vs while we lyuen in this flesche forto haue con-
tynuel bataille / as holy fadres that knewen the temptacioun
therof by long experience techen vs ⁊ and specially seynt
Bernard in dyuers places telleth hou we schulle flee glo-
tenye / and norishe the body only as hit nedeth to the hele
thereof ⁊ and more schulde we not seke or desire to the
body. Wherefore in all that we taken ouer / that is to seie
to fulfille the lust and the likynge that passeth the termes
of kynde and disposeth to deth bodily and goostly ⁊ and so
it falleth ofte that many men ben so moche ouercome with
the lust and the likynge of the flesche / that as vnresonable
bestes thei putten the luste byfore the hele / takynge suche
metes and drynkes / the whiche thei knowe wele contrarie
to hir hele ⁊ and after the whiche they wyten wele that thei
schul fele grete passiouns and sekenesse : and so not only is
the body vndisposed to serue god and vertuous occupacioun /
bot also the soule defoyled that he may not see god with
clannesse of herte / as he made hym to.

¶ And sothely this is a foule vice and a perilouse / and
neuerthelesse myche peple is blynde and desceyued in this
poynt / bothe worldely and goostly / that excusen hem
falsely by the loue of the flesche and the stering of the
lust that comounly escheweth that is moost hoolfome to the
kynde 3if it be not likynge to the sensualitie / and desireth
that is moost vnholfom 3if it be delicate and likynge therto :
wherfor among alle the spices of glotenye this semeth
most reprouable / in also moche as it is not onely contrarie
to the soule / bot also destroyeth and fleeth the body. And
so he that taketh mete or drynke wilfully knowynge that it
is contrarie to hym and vndisposynge to bodily hele may
drede of his dome and reproue in goddes s3t / as of a man
fleere and / that is worfe / fleere of hym self. Othere men
that ben ouercome by the sensualite and the temptacioun of

the flesche forto take of mete or drynke that is holfome / thouȝ it be likynge / outhere in vntyme / or more in quantite than nedeth / or with grete lust and gredynes / ben more excusable for the comoun infirmyte of the firste synne of Adam.

¶ But for also moche as this vice of gloteny in alle his spices is reprouable / therfore it is nedfull to vs forto schewe it to oure power / and gete and kepe the vertue of discrete abstynence / as oure lorde Jesu and his apostles and othere seyntes hauen bothe tauȝte vs and ȝeuen vs enfaumple : kepyng the body and fedyng as it is nedefulle therto / after the kynde therof and the trauaille that longeth therto : in manere as a horse oweth to be kept forto doo his journey / so that he faille not by defaute in to myche abstynence on the one side and that he be not rebelle to the spirite and to prowde by pamperyng on the tother side / bot in a good mene of abstynence that techeth the vertue of discrecioun.

¶ The whiche discrecioun / as seynt Bernard seith / is not only a vertu / bot also keper and leder of alle othere vertues : for ȝif that lakke / that semeth vertu is vice. As seint gregorie seith : Discreffioun is moder and keper of alle vertues. This discrecioun touchinge abstynence and fedyng of the body stant generally in this poynt / as seynt Austyn seith in his book of confessiouns / that a man take of mete and drynke to sustenance of the body onely as he wolde take of medecyne forto hele his infirmyte. Wherefore riȝte as in takynge of medecyne man hath no reward to more or lasse / or to the preciosite / or boȝtousnesse / or swetnes / or bitternesse / bot only as it is most conuenient and profitable to hele the soore or the siknesse : so for also myche as hunger and thurst ben enfirmytees of mankynde / thorȝ the firste sinne of man / mete and drynke that ben as medecyne to

¶ De
abstinencia
discreta.

¶ Dis-
crecio.
¶ Bernar-
dus
cant. ser.
xliij^o vel
xlix^o. Item
cant. xxiij^o.

this infirmyte schulde be take only as for hele thereof / as feynt Austyn feith. Thus moche is spoken here specially of abstinence and glottery by occasioun of the hungre / and the symple fode there azenst of the disciples of Jesu / as it seide.

¶ Item nota. Bernardus de abstinentia in epistola ad fratres de monte dei quantum ad religiosos. Item in sermone iij^o de circumcissione domini.

¶ Ca^m. xxv^m.

¶ For also myche as here endeth the thridde parte of this book that stant in contemplacioun of cristes blessed lyf for the Wednesday / vppon the whiche day to oure ensaumple he bygan to fyste azenst glotenye / specially by his fastynge in deserte / as it is seide bifore : the whiche vice of glottery he graunte vs of his grace to eschewe in the vertu of discrete abstynence to kepe / that is blessid with outen ende. Amen.

¶ Explicit contemplacio pro die mercurii et pars tercia : et incipit contemplacio pro die Jouis / que est pars quarta.

¶ Of the fedyng of the grete peple with brede multepliede / etc.

TWo tymes / as the gospels telleth / that oure lorde Jesu multiplied a fewe loues of brede and therwith fedde many thowfandes of men to the fulle. In the whiche processe takynge hede to the wordes and the dedes of oure lorde / as the gospels openly telleth / we mowe see to oure edificacioun goostly manye goode sterynges to loue him and thonke hym and worshippe hym souereynly : and specially we mowe see in this processe that oure lorde Jesu was merciful / and curtais / and kynde / and discrete / and circumspecte.

¶ Jesus misericors.

¶ Firste that he was mercifulle schewen his wordes whan he seide thus : I haue pite and mercy vppon the peple. So that mercy stired hym and drowe hym to helpe hem and fede hem at her nede. For as dauid witnesseth : All the erthe is ful of his mercy / etc.

¶ Also he schewed his grete curtesie and wonderful kyndenesse in the cause that he assigned after / seinge thus : For lo ! now thise thre days thei abiden and suffren and beren me fastynge / and thei haue not wherof to ete. As they he were bounden to hem for her benefice done to hym in that they abiden so with hym : and neuertheles in sothenesse it was for her owne gode and profite and not for his : but that is his fouereyn kyndenesse and curtesie and endeles goodnes that he hath likynge to dwelle with vs only for oure profite and sauacioun / thouȝ there be there thorȝ as to hym noon encrese of his goodnesse. Wherefore alle tho that folowen hym by good leuyng / and gladly heren his doctrine / and kepen his hestes / he loueth and haueth likynge to dwelle with hem goostly and failleth neuere to helpe hem at her nede.

¶ Furthermore oure lorde Jesu takynge hede that many of the peple were come to hym fro fer contrey / and seyng the perille of the puple in to myche fastinge by cause of the grete trauaille that they schulden haue in her goynge aȝen / seide thus : Ȝif I suffre hem goo home aȝeyne into her owne hous fastinge / thei schulde faile and perisshe in the way. Where he schewed that he was discrete and circumspecte / seyng bifore her nede and vnmyȝte : and therefore ordeynynge helpe and remedye bifore by her bodily sustenance that was nedefull to her trauaile that come after. And so in this speche and dede of Jesu is doctrine and example of discrecioun to prelates and hem that han cure of othere to take hede of hir infirmyte and of hir trauaille / and therafter ordeyne hem bodily sustenance couenable and sufficient / that they faile not by defaute in the wey of this bodily lyuyng in erthe.

¶ Also in the forseide proceſſe we mowe vnderſtonde goostly the gracious gouernaunce of oure lorde Jesu to vs

¶ *Jesus curialis.*

¶ *Jesus discretus.*

¶ *N.*

¶ *Discre- cio prelatiſ neceſſaria.*

¶ *B.*

¶ Nota-
bile.

leuinge in this world eche day : for we haue not to eten bodily or goostly bot he 3eue vs / and so 3if he suffre vs fastynge / we schulle faille in the weie : for withoute hym we mowe not helpe oure selfe in eny goostly nede. Wherefore we haue no mater of elacioun or veyne ioye of oure self what tyme that we felen any goostly comforte or profyte in goostly exercise : for it is nou3t of vs / bot only of hym.

¶ And so 3if we take good entente / we mowe see that they that ben trewe seruauntes of god and chofen of hym / the more perfite that they ben in leuinge / and the nerre god / and more excellent in his 3iftes of grace / the more meke they ben and the more abiecte in her owne sight : for they knowen wele that they haue nou3t of hem selfe bot wrecchednesse and synne. For the nerre that a man cometh to god / the more clere 3i3t he hath goostly : and so he seeth the more clerly the greet goodnesse and the mercy of god. Wherefore pride and veyn ioye / that comen of goostly blyndenesse / mowe not haue place and restynge in his foule / that is so liztened thoru3 grace : for with outen dowte he that knewe wele god and sothely examyned hym self my3te not be proude dedly.

¶ Also here is greet comforte to synful men of the grete mercy of oure lorde Jesu / 3if they wole torne a3en and come to hym by verray repentaunce what tyme they ben departed fro hym and gone into the ferre cuntrie of wickednesse : for as the gospels telleth / that he was specially stired to mercy of the peple for also moche as some of hem were comen to hym fro ferre contre / so with outen dowte wil he to euery synful man that wole come to hym goostly / as it is seide by his way of departinge neuere so longe bifore. Amen.

¶ Of the fleyng of oure lorde Jesu whan the peple wolde haue made hym her kyng. ¶ Cam. xxvj^m.

After that oure lorde Jesu hadde fedde the peple to the fulle / as it is seide in the next processe bifore / thei seinge his myȝt in that myracle / and how he myȝte helpe hem at her nede / for here temperel profite they wolde haue made hym her kyng. But oure lorde Jesu knowynge this wille of hem / hem vnwetyng / fledde in to the hille so that they myȝte not fynde hym. And this was that hille / as some clerkes feyne / vppon the whiche he made that excellent sermoun that is spoke of bifore. And thus he fledde / for he wolde not haue temperel kyngdome and veyne worldes worfchippe.

¶ But take we here good entente how and in what manere he fledde this worfchippe effectuely with oute feynynge. Firſte / he badde his disciples take the schippe and goo into the water bifore hym / and than he allone went vppe in to the hille : so that ȝif the peple wolde seche hym amonge his disciples / they schulde not fynde hym. And so he ſkaped away fro hem that ſouȝten hym to worfchippe / ȝeuyng enſauple to vs ſorto flee temperel worfchippe : for he fledde not that worfchippe for hym ſelf / bot for vs / knowynge what perile is to vs to coueite or deſire temperel worfchippe : for ſothe that worfchippe is one of the moſte perilous gnarre of the enemy to kacche and begile mannis ſoule / and one of the heuyeste byrthene that draweth down and ouercometh the ſoule dedely : whether it be worfchippe or prelacie / or of temperel lordſchippe / or of grete kunnyng. For ſkarfely is there any man that hath delite in worfchippe / bot that he is outhere in grete perile of fallyng / or elles fully falle down in to the pitte of dedly ſynne / as we mowe ſee by many refouns : firſte / for alſo myche as he that hath grete delite in wor-

¶ Nota-
bile.

¶ Nota
contra
vanos
honores.
Pericula
multa.

¶ Primum
periculum.

¶ Secun-
dum.

¶ Ter-
cium.

¶ Quar-
tum.

¶ Quin-
tum.

schippe is besy alle tymes in his mynde how he may kepen his worschippe and make it more : and so as feynt gregorie feith : In also myche as a man hath sette his likynge in thing that longeth to the worlde or the flesche here bynethe forthe / in so myche is he departed fro the gostly likynge and loue of god and heuenly thinges aboueforthe. Also he that loueth worschippes is besy to procure and geten hym frendes that mowe kepe hym in his worschippe and also furtheren hym to gretter worschippe ; wherfore often sithes falle dyuers causes in the whiche he offendeth god and his owne conscience forto plese suche frendes : and in the same manere he maketh hem to doo for hym. Also comounly he hath indignacioun of othere that ben in worschippe and bakbiteth hem to make hym self more worschippfull and more worthy : and so he falleth in to hate and envie of his brothere. Also he halte hym self in his owne sight / and also desireth to be halde in othere mennis sight / worthy and worschippfull : and so he falleth in to the foule vice of elacioun and pryde and veynglorie : but therefore as the apostle feith : He that halt hym self as ouzte worth / whanne in sothenesse he is noght / he disceyueth foule hym self / etc. And therefore feith oure lord to his disciples in the gospels : Whan 3e haue done alle thinges that ben beden to 3ow / feith 3e sothely with herte : We ben vnworthy and veyne seruantes. But this may not he seie that holdeth hym self worthy and worschippful. Furthermore at the laste whan this likynge of worschippe is roted in man / he is so hungry and gredy after worschippes that he may not be filled / bot euery daye procureth newe worschippes and gretter / and the moo that he geteth the moo he coueiteth and desireth : for he halte algate hym self more worthy and more worschippfull than he was byfore / bothe in his owne sight and in other mennis sight : and so he

falleth in to the depe couetise / that is the foulest vice and roote and cause of many other vices.

¶ Of this veyne delite in worschippes and of the perile thereof seynt Bernard speketh to men specially in this manere: Alle we ben noble and worthy creatures and of a grete manere wille: wherfore kyndely we desiren hize nesse: bot woo to vs 3if we wole solewe hym that wolde sette his fete in the hille of lordschippe and hize myzte and be like to god in worschippe / that was lucifer / that thus steize vp by proude wille in to this hille of hizenesse: firste a glorious aungel / bot sodeynly fel down therefro made a foule fende of helle. Also taketh hede forthermore that he / that foule fend / after his falle coueitynge by his wicked envious wille to caste man down fro his blisse / he dorste not tempte him forto steize vp to that hille of lordschippe and grete myzte that hym self so sodeynly fel down fro: but as a false trecchour he schewed hym another hille like therto / that is to saye the hille of grete kunnyng / and counseilled hym falsely to stie vp in to this hille by proude desire of worschippe whan he seide to hym in this manere: 3e schulle be as goddes thoruz grete kunnyng / knowyng bothe good and ille. And for also myche as man 3af his assent to his suggestioun therefore he felle down as he didde.

¶ Ber-
nardus ser.
quarto de
ascensione.

¶ And so we mowe see that couetise of grete lordschippe and hize myzt priued the aungel of blisse: and desire of grete kunnyng despoyled man of the ioye of endeles lyf: and of bothe meschiefs was grounde and cause delite and desire of veyne worschippe. 3if we drede the fal of the aungell and of man we mozte flee in wille fro bothe thise hilles of hize lordschippe and grete kunnyng / and go vp with oure lorde Jesu in to the hille of contemplacioun and deuocioun by mekenes / forsakyng the worlde and the wille to worschippe of the comoun peple as he didde.

¶ Notabile
secundum.

¶ But in this fleyng fro the peple and goynge of hym allone in to the hille / as it is seide byfore in the proceffe of the gospelle / take we hede to oure edificacioun how he lafte his disciples and made hem azenst her wille to take the schippe and goo in to the see withoute him : for they wole not her thanks haue ben departed fro hym / and in that was here desire good forto dwelle euere with her lorde. Neuertheles he ordeyned othere weies / seyng what was best for hem. And so then they mekely didden as he bad and weren obeifaunt to hym / thouȝ it so were that it were neuere so greuous and harde to hem.

¶ Nota
qualiter
Jesús spi-
ritualiter
recedit ab
anima et
redit ad
eam.

¶ Thus it fareth comounly with goostly lyueres by special felynge of the presence of Jesu and of his absence in her soule : they wolde not that he schulde euere goo fro hem as by special goostly comfort in any tyme : but he doth othere weies / for he gooth and cometh as it is his wille and for her beste. Bot what schal suche a deuoute soule doo whan sche feleth her goostly spouse Jesu so with drawen touchynge his special conforte ? Sothely sche byhoueth besily and ofte clepe hym azen in to continuel desire and deuoute prayer : and in the mene tyme patiently suffre the absence of her spouse / and by ensauple of the disciples of Jesu / that thorȝ meke obedience at his biddynge wenten in to the schippe and token the water in his absence / suffre the wawes and tempestes of temptacioun and aduerfite / and patiently abide til he wil of his grace come in to that soule and make reste and pees / as it schal folowe after in the proceffe next to come. Of this mater seynt Bernarde in dyuerse places maketh faire proceffe and deuouȝte / the whiche for also myche as it longeth and is pertynent specially to goostly folk / and also as I hope is writen sufficiently in dyuerse tretees of contemplacioun : and we passen ouer here / as we done in many othere places /

¶ Ber-
nardus
super cant.
ser. xxxijº.
Item
lxxiiijº et
xviijº.

fuche auctorites of him leste this processe of cristes blifed
lyf schulde be tediousse to comune peple and symple soules
to the whiche it is specially writen. Amen.

¶ Of the prayer of oure lorde Jesu in the hille : and hou after he came to his disciples vppon the water goinge. ¶ *Cam. xxvij^m.*

After the disciples of oure lorde Jesu were gone in to the schippe and the water / as he bad hem / and as it is seide bifore / he went vp into the hille allone / and there was he occupied in prayere into the ferthe part of the nyzt : soo that thre partes of the nyzt that were passed he hadde contynued in prayere. And thus we reden that often sithes he ȝaf him to prayere. Wherfore take we here good entente in what manere he prayeth / and how that he loweth hym in his manhede / and meketh hym to his fader of heuen : he cheseth solitarie places and goth to hem allone to praye / and doth his tendre body to penaunce / and waketh longe wakynges. He prayeth as the trewe herde for his schepe : for he prayeth not for hym self / but for vs as oure aduocate and mediatour bytwixe the fader and vs : and also he prayeth to ensauple of vs that we schulde ofte sithes praye and specially loue prayer. For ofte sithes he bad his disciples and tauȝte hem forto praye / and so that he bad hem by worde he schewed in self dede : he tauȝte hem and seide : It byhoueth and is nedefulle euere to praye and noȝt faile leuyng the of / schewing that contynuyng and ofte askyng in prayer geteth at the laste with outen faile that thing that is asked. And hereof he tolde ensauple of the domesman / that at the laste thorū longe crienge and askyng of the wydowe dide her riȝt / as the gospelle of luke telleth. Also to stire hem forto praye besily / and triste forto gete that thei asken / he tolde another ensauple

¶ *Nota-
bile de
oratione.*

¶ *Nota
quare
Jesús orat.*

¶ *Lucas
xviij^o.*

¶ Lucas
xj^o.

of a frende that at the laste thorū myche askynge lente to his frende the brede that hym neded / as the same gospelle telleth in processe concludynge and seienge thus : Asketh / and it schal be ȝouen to ȝow.

¶ Nota-
bile.
Virtus
orationis
multiplex.
¶ Homo
orationis.

¶ And alle this he seide to teche vs the vertue of good prayere : the whiche may not be estymede / for the vertu therof is so myȝty and so grete that it geteth all goodnesse and putteth away all manere of wickednesse. Wherefore ȝif thou wilt paciently suffre aduersitees and myȝtily ouercome temptaciouns and diseses / be thou a man of prayer. Also ȝif thou wilt knowe the fleistes of the deuel and be not begiled with his false suggestiouns / be a man of prayer. Also ȝif thou wilt take the streit way to heuene by trauaile and penaunce of flesche and therwith gladly contynue in goddis seruice / be a man of prayer. Also ȝif thou wilt putte away veyne thouȝtis and fede thi soule with holy thoȝtis and goftly meditaciouns and deuociouns / be a man of prayer. Also ȝif thou wilt stable thy herte in good purpos to goddis wille / putting away vices and planting vertues / be a man of prayer : for thorū prayer is goten the ȝifte of the holi goste / that techith the soule all thing that is nedeful therto. Also ȝif thou wilt come to heuen by contemplacioun / and fele the gooftly swetnesse that is feled of fewe chosen foules / and knowe the grete gracious ȝiftes of oure lorde god that mowe be feled bot not spoken / be a man of prayer : for by the exercise of prayer specially a man cometh to contemplacioun and the felynge of heuenly thinges. Here mowe we see of hou grete gooftly myȝte and vertue is deuouȝte prayer : and to confirmacioun here of and of alle tho thinges that ben seide byfore / that holy writt and doctoures seienge fully prouen. Ferthermore we haue a special profe in that we seen euery day by experience dyuerse persones / symple and vnlettred / by

¶ Nota
de per-
sectione.

¶ Nota
de sim-
plicibus.

the vertue of prayere gete and haue alle the thinges that ben seide bifore and many mo gretter ȝiftes of grace. Wherefore myche ouȝten alle cristen folk be stired to the exercise of prayere / bot principally thei that ben religious / whos manere of lyuynge is ordeyned more specially herto. Of this vertue of prayere / and hou oure lord god ȝeueth to hem that deuouȝtly asken hym in prayere that thing that thei asken in manere as it is moost spedeful to hem / seynt Bernarde by deuoute processe telleth in dyuers places: the whiche processe passing ouer torne we to oure lorde Jesu and his disciples and the forseide processe of hem.

¶ What tyme that oure lord Jesu was allone prayeng in the hille / as it is seide / his disciples weren in the see in grete difese: for also moche as the wynde was aȝenst hem and the schippe in poynt of perisslynge thorugh the grete wawes and the grete tempeste that was risen in that tyme. And so we mowe see ȝif we take good hede by deuoute compassioun in what meschief and tribulacioun they weren at that tyme / bothe for the grete tempeste that was risen vpon hem / and also for the nyȝtes tyme / and principally for thei lakkeden her lordes presence that was all her refute in her nede. But he / that gode lorde that knewe what was beste for hem and that suffred this difese of hem for the tyme / whan he sawh tyme also sente hem comforte and helpe: and so at the ferthe wakyng of the nyȝt he came doun fro the hille / goynge vpon the see and comynge towarde hem. Now beholde we here ynwardely how that blissed lorde / after his grete trauaille of longe wakyng and prayeng / cometh downe allone in the nyȝt tyme fro that trauailous hille / and parauntre stonye and barefote. And so goth he saddely vpon the water as it were on the erthe / for that creatoure knewe her maker and was obeisaunt to hym at his wille. And what tyme

¶ Bernardus
super cant.
ser. xj^o
et lxxxvj^o.
Item in
principio
xj^o ser. v^o.
¶ Processus.

he came nyh the schippe / the disciples supposing that he had ben a fantasme criden for drede : and than he / benigne lorde / hauynge compaffioun of hem and willynge that thei schulde no lenger be deftourbeled and trauailed / fikered hem of his prefence and feide: I am he that 3e defiren / beeth not adred. And than petre / that was more feruent than othere / triftynge of his myȝt / at his biddynge bygan to goo towarde hym vppon the water : bot anone as a grete wynde blewe he failled in byleue and drede / and so bygan to drenche : bot the gode lorde with his riȝt honde toke hym vp and kepte hym fro periffhinge / and than went in to the schippe with hym. And anone all the tempefte cessed and all was in pees and grete tranquillite : and so the disciples / with grete reuerence and ioye refceyuyng her lorde / weren putte in grete refte and foue reynly confortd by his bleffid prefence. This is the proceffe of that gospelle fchortely.

¶ Nota-
bile.

¶ De tri-
bulacione
electorum.

¶ Com-
moda tri-
bulacio.

¶ In this proceffe touchynge the disciples we haue goostly doctrine and ensaumple of pacience in tribulacioun and of the profit therof / as we hadde bifore touchinge hym self of the vertue of prayer / as it is feide. Wherefore we schulle vndirstonde that as it felle with the disciples bodily / so it falleth with vs all day goostly. Oure lorde Jesu suffreth hem that ben chofen of hym forto be difesed and haue grete tribulacioun in this world / bothe in body and in foule : for als holy writt witneffeth : He beteth euery child that he refceyueth to his grace : and as the apostle poule seith : Alle tho that ben with oute discipline ben not kynde children / bot of avoutrie. And it is spedefulle to vs fo to be beten and to suffre tribulacioun and difese in this worlde for many causes : for thereby we ben tauȝt forto knowe oure self and oure owne wrecchednesse : also there thoruz we profiten goostly and geten

vertues / and whan they be goten there thoru³ kepe hem the
 bettre ⁊ and ferthermore / that is moſte of alle / there thoru³
 we triſtely hopen and abiden the euerelaſtynge mede in the
 bliſſe of heuene : wherfore we ſchul not be diſcomforted by
 hem or inpatient in hem / bot rathere coueite hem and
 loue hem. Bot for alſo myche as the profite of tribula-
 ciouns / thou³ it be myche worthe and of grete vertue and
 myche mede / neuertheles many men thenken hem ful
 harde and grucchen a³ens hem as inportable bycauſe that
 they knowen not and ſene not the vertue of hem. Neuer-
 theles many holy doctoures tellen and techen vs the grete
 profi³te of hem in many places to comforte vs gladly forto
 taken hem and patiently ſo bere hem ⁊ and ſpecially
 amonge othere ſeynt Bernard in dyuerſe tretys. Wher-
 fore haue we no wonder thou³ oure lord Jeſu ſuffred his
 diſciples / the whiche he loued ſo ſpecially / to be turbled
 with tempeſtes / as it is ſeide / and ſuffre tribulaciouns ⁊ for
 he knewe her goſtely profite thereby : for ofte we rede
 that her ſchippe was in peril by tempeſtes and contrarie
 wyndes / but it was neuere drowned ne fully periſſhed ⁊ and
 no more ſchulle we what tribulacioun ſo euere come to vs
 3iſ we ſuffre patiently and triſte fully in the helpe of oure
 lorde Jeſu / that wole not faille vs at oure nede. Amen.

¶ Ber-
 nardus
 ſuper
 Pfalmum
 c^o. xvj^o
 Qui
 habitat.
 Cum ipſo
 ſum in
 tribula-
 cione.
 Item cant.
 xij^o et
 xxv^o et
 lxxxv^o, et
 in ſermone
 de paſſione.

¶ How the phariſees and othere token occaſioun of
 ſclaundre of the wordes and the dedes of Jeſu.

¶ Cam.
 xxviiij^m.

WE ſchulle haue no wonder thou³ ſomme men
 taken occaſioun of ſclaundre of oure wordes
 and dedes / be they neuere ſo gode and trewe ⁊
 for ſo it byfel of oure lorde Jeſu ofte ſithes ⁊
 and 3it my³te not he erre in worde or dede. Wherfore
 byfelle on a tyme that the phariſees aſkeden him : Why
 that his diſciples waſched not her hondes whan thei went

¶ De ſcan-
 dalo Ber-
 nardus
 c^o. 31^o.

to mete? And in that thei kepte not her custome after the techynge of her elder. Bot oure lorde / seyng that thei charged more the waschyng with outforth and bodily clannes than vertues with ynneforth and goftely clanneffe / answered harde azeine / reproung hem / that thei breken the hestes of god for her tradiciouns and bodily obseruaunces : declaryng after / that vices that comen oute of the herte defoillen more a man than doth the bodily mete taken vnwasched. Wherefore they were gretely sclaundred and stired azenst hym : bot he toke none hede thereof / for they were blynde in soule thorugh malice.

¶ Ber-
nardus
c^o. 26^o.

¶ Also ofte sithes oure lorde Jesu wrougte myracles vppon the sabbot dayes / that weren goddes haly dayes to the Jewes as ben the sondayes now to cristen men : and that he didde to confusioun and reproue of the Jewes that kepten streitly the lawe in bodily obseruaunces and not in goostly vnderstondynge / as his wille was : for he bad not the hali day forto leue therynne good worchyng and dedes of charite / bot forto cese and absteine fro synne and bodily werkes. Wherefore they weren gretely sclaundred / that is to saie token occasioun of sclaundre azenst hym / and conspired into his dethe and seiden : That that man was not on goddes halue that kepte noȝt the Sabbott daye. But oure lorde laste not therfore to worche myracles and doo dedes of charite in tho dayes : bot meche more dide hem forto destroye the Jewes errorr forseide.

¶ Ber-
nardus
c^o. 31^o.

¶ Another tyme also whan he tauȝte in the synagoge goftly lore / and seide that he was the brede of lyf that came fro heuene / and how it byhoued to eten his flesche and drinken his blode who so schulde be sauf and haue euerlastynge lyf : they vnderstondynge his wordes fleschely and not goostely gruccheden azenst hym and token occasioun of grete sclaundre. And many of his disciples thorugh

that mysvndirstondynge fleschely forfoken hym / bot petre in the name of the xij apostles answered that they wolde not leuen hym : for he hadde the wordes of euerelastyng lyf: and so that was sclaundre to the badde was vertues to the gode.

¶ In the forfeide wordes and dedes of oure lord Jesu we haue enfaumple that we schulle not lette to do gode werkes for occasioun of sclaundre vnkilfully taken of othere / or for enuy and yuel wille of hem / and specially of that dede that is necessarie to soule hele we schulle not cese for eny sclaundre. Wherefore seynt gregorye seith / that a man schal rather suffre sclaundre forto arise than he schal leue the trewthe / that is to seie in thre maneres after the comoun sentence of doctoures: first / of the trewthe of good lyf man schal not cesse for sclaundre / that is to saie he schal not doo dedely synne for puttyng away of eny sclaundre : also / a doctour or a prechour schal not teche or preche false for eny sclaundre / bot in case he may holde his pees of a certeyne trewthe / as what tyme he knoweth that the hereres ben obstynate in errour and schulle be the worse if that trewthe were seide: the thridde is trewthe of right wifnesse that schal not be lasse for sclaundre / that is to say a domesman schal not geue false dome / ne a wittenesse bere false recorde for any sclaundre. Bot of othere certeyne dedes that now be lasse with outen perile of foule a man schal otherwhile cese / thouȝ they ben goode in hem selfe / forto putte away occasioun of sclaundre : as the apostle poule seith: That he wolde rather neuere ete flesche than he wolde there thorū geue occasioun of sclaundre to his brother.

¶ Also in the forfeide processe of oure lorde Jesu we ben tauȝte forto charge more the clannesse of foule / and that disposith to vertues / than bodily clannesse and honeste with

¶ Nota-
bile de
scandalo.

¶ Gre-
gorius.

¶ Prima
veritas vite.

¶ Secunda
veritas
doctrine.

¶ Tertia
veritas
iustitiae.

¶ N.

outeforth / that is no vertu ynne. Neuerthelesse honeste and bodily clenness is good so that it dispose not to veyne glorie / or curiosite / or leccherie / or othere synnes : and so ben good costomes that ben grounded vppon resoun forto ben kepte : bot the biddinges of god and the ordynaunces of fouereynes in holy chirche ben myche more forto charge. Wherefore in this poynt erren many cristen men / and specially religious / that chargen more bodily obseruaunces and customes / thouȝ they dispose to none vertue and ofte ben aȝenst resoun / than thei done the biddinges of god and the doctrine of holy fadres touchinge charite / mekenesse / pacience / deuocioun in prayere / discrete abstinence and othere vertues : wherefore they mowe drede the reprove of oure lorde Jesu priuely / that he reproved the pharisees openly / as it is seide bifore.

¶ Cam.
xxix^m.

¶ Of the special rewarde of oure lorde Jesu byhoten to alle thoo that forsaken the worlde for his loue.

WHat tyme oure lorde Jesu / by occasioun of the riche man that wolde not leue his temperel goodes for perfeccioun / seide : That it was harde to a riche man to entre into the kyngdome of heuene : the apostle petre in the name of alle his felawes / the xij apostles / asked of hym what rewarde thei schulde haue that hadden forsake and laste alle worldely thinges for his sake. And than oure lorde answered / not onely byhetyng to hem a fouereyn mede in the blisse of heuen / bot also to alle othere that forsaken fader and moder and othere kynne and temperel goodes of his loue the hundred folde in this worlde and after lyf euerlastyng in an other world to come. Wherefore alle thoo that hauen taken hem to goostly leuyng and fully forsaken the worlde hauen mater of greet goostly ioye and special

¶ B. N.
¶ Processus.

¶ De
centuplo
promisso.

comforte in this byheste of Jesu / not only for the euere-
 lastyng lyf in heuene / that thei tristily hopen to haue by
 his gracious byheste / bot also for that hundred folde
 rewarde that they schulle fele in this bodily lyf 3if thei
 trewely loue Jesu and fully forsaken the worlde : that is
 neither gold ne siluer / ne deynte metes / ne precious
 clothes / bot goostly richesse of vertues and comforte of the
 holy goost : the whiche he all onely knoweth that by expe-
 riensce feleth it in hym self / and that is amonge othere clene
 conscience and reste in soule / loue of pouerte / chastite /
 pacience / and othere vertues. And what tyme that oure
 goostly spouse Jesu wole and to whom / the sensible presence
 of hym felte / bothe in body and soule / that passeth not
 only an hundred folde bot also a thousande folde alle the
 fleschely likyng of erthe. This special 3ifte of Jesu is
 known of goostly folk biforeseide / bot it is hidde to
 fleschely folk that haue sette her herte in comforte in this
 world : as the prophete Dauid / felynge this 3ifte / speketh
 to god in this manere : Lorde / hou grete is the multitude
 of thy swetnesse that thou hast hidde to hem that dreden
 the. Of this matere seynt Bernarde maketh a deuoute
 processe in a tretys of hym that is cleped *De colloquio*
Symonis et Jesus / spekyng more plenerly of this goostly
 mede : of the whiche Jesu graunte vs parte. Amen.

¶ Nota
speciale
donum
gracie.

¶ Quam
magna
multitudo
dulcedinis
tue domine.

¶ Ber-
nardus.

¶ Of the transfiguracioun of oure lord Jesu in the hille. ¶ Cam.

O Wre lorde Jesu criste willynge to conferme
 and strengthe his disciples in that trewe byleue
 that he was bothe god and man / he schewed
 hem that he was verray man by that he suffred
 after the kynde and comoun infirmyte of man : and also
 that he was god by the myracles that he wro3te abouen
 the comune kynde and my3t of man : and therwith also

¶ Nota
totum.

¶ Math.
xvj^o.
Mar. xiii^o.
Luc. ix^o.

he enfourmed hem and tolde hem bifore that he schulde suffre peynefully the harde deth as man and after arise vp gloriously to lyfe as god. And to this ende what tyme that / as the gospels of Matheu and Marke and Luke telleth / he had tolde his disciples that he schulde suffre many reproves and despites in Jerusaleme / and at the laste be slayn and dede / and after that he schulde rise fro deth to lyue the thridde day : than ferthermore he concluded and seide that there were some of hem that there stoden at that tyme the whiche schulde not taste bodily deth til thei seien mannis sone / that was hym self / comynge in his kyngdome / that is to seie apperynge in a wonderful and ioyeful cleer- nesse of this manhode longinge to his kyngdome.

¶ And than forto fulfille this byheste / aboute the viij day after he toke with hym peter and James and John vppe into an hiȝe hille that was / as clerkes seyn / cleped Thabor : and there he was transfigured in her sȝte / that is to seie torned oute of the lowe liknesse of seruaunt in to the hiȝe and gloriouse liknes of his kyngdome : for his face schone as the sonne and his clothes were also whyte as the snowe : and therwith there appereden Moyse and helie spekyng with him of his passioun that he schulde suffre in Jerusaleme. In the whiche blissful sȝt the disciples rauished / and specially Petir / forȝetyng all erthely thing coueyted and desired forto haue dwelled stille there in that blissful place / and seide : Lorde / it is good that we abide and dwelle here : and therefore / ȝif thou wilt / make we here thre tabernacles : one to thee / one to Moyse / and one to helye. Bot he wiste not what he seide : neither in that he wolde haue dwelled with Jesu in blisse bifore that he suffred with hym the passioun of the deth / as he hadde tolde hem byfore that he schulde doo / nor that he wolde haue seuered hem thre that were alle one as in goostly felyng / the lawe / the pro-

phetes / and Jesu.: and therfore forto conferme hym / that is forto feie petre and his felawes / in trewe byleue of Jesu that he was goddes sone and that thei schulde here and folowe hym in all thing / therwith a briȝte clowde ouerschedewede hem / and out of the clowde came a voise fro the fader of heuene seienge : This is my byloued sone in whom me liketh wele / and therfore hereth ȝe hym. That is to feie in alle that he techeth / for he is verray soothfastnesse withouten lesyngē: and therwith foloweth hym in that he scheweth / for he is the riȝt wey withouten erryngē: whom ȝe haue herde bothe in the lawe / that is vnderstonde in Moyse / and in the prophetes / that ben vnderstonde in helye. And than whan the disciples hadde herde this heuenly voys byforeseide of the fader / they felle down to the erthe on her faces with grete drede : for the infirmyte of man myȝte not bere that heuenly voyce aboue kynde. And than oure lorde Jesu benignely lifte hem vppe / and badde hem not drede. And therwith they lifynge vp hir eizen and lokyngē aboute hem seyngē no moo bot all onely Jesu. And as they wenten down the hille he bad hem telle no man that they hadde seien til he / manniss sone / were risen fro deth to lyue.

¶ This is the proceſſe of the goſpell / in the whiche whoſo hath grace of goostly vnderſtondyngē and ſwetneſſe may ſee many good notabilitees ſtirengē to lowyngē and deſpiſyngē of man hym ſelf and to ſeruent deuocioun and loue of god / and ſpecially he that hath ſelyngē abouen kynde / ȝeuen by ſpecial grace / may taſte and haue myche goostly comforte : that he graunte vs parte of / Jesu criſte. Amen.

¶ Cam.
xxxj^a.

¶ Of the feke man heled at the water in Jerufalem
cleped *probatica piscina*.

¶ B.

T Here was in the citee of Jerufalem / in the
manere of a ponde / a standynge water closed
about with fyue dores : in the whiche water
the schepe were waschen that were offred in to

¶ Pro-
cessus.

sacrifice : in the whiche water also / after the opinioun of
some clerkes / lay the tre of the holy crosse : where it
byfel as by wey of myracle that ones in the 3ere that water
was gretly stered and meved of the aungel of god. And
than what feke man my3te firste entre in to the water he
was heled of his infirmyte : wherfore many feke men
dwelleden contynuelly by that water / abydyng the me-
ynge therof by the aungel : among the whiche there
was one liggyng in his bedde on the palefye xxxviiij 3ere.
The whiche man oure lord Jesu heled on the sabbot day /
and badde hym bere away his bedde and goo / as the
processe of the gospelle telleth more plenerly.

¶ Nota
bene.

¶ Primum.

¶ In the whiche processe we mowe note specially thre
thinges to oure edificacioun : firste / in that oure lorde
Jesu askede the feke man whether he wolde be made
hole : we mowe vnderstonde that oure lord god wole not
3eue vs grace and goostly hele bot we willen and desire it.
Wherfore tho synful men that desire not and wole not
assente to goddes wille of her goostly hele and her faua-
cioun ben dampnable with outen excusacioun : for as seynt
Austyne seith : He that made the with oute the / wil not
iustifie the with outen the. The secounde notabilite is that
it byhoueth vs to be war and besy after we be delyuered
and clenfed of synne that we falle not wilfully a3eyne
therto / lest that oure vnkyndenesse in that partie worthily
be punysched more harde of oure lord Jesu. Wherfore

¶ Secun-
dum.

he seide to that feke man that he hadde heled : Go and wille thou synne no more / lest worse bifalle to the. For ofte sithes it falleth that for goostly infirmyte / that is to seie synne / cometh bodily infirmyte : and so thorow delyuerynge and assoillynge of synne ofte tymes the body is heled of bodily likenesse. The thridde thing notable is that wicked men gladdely supposen vertuouse dedes of othere men into the worse partie / and so they lesen here mede : comounly as goode men on the tother side supposen all thinge in to the better parte in encrese of her mede. Thus the Jewes / full of envie / whan thei seien that seke man made hole myraculosity of oure lorde Jesu / and berynge away his bedde on the sabbot day at his biddinge / they asked hym : Who bad hym bere his bedde ? bot they asked not who made him hole. And so thei token that parte that hem thouzte was reprouable : bot thei laste that parte that was commendable. And thus comounly thei didden in alle the myracles of oure lorde Jesu. In the same manere worldly men and fleshely tornen into the worse parte that good men and goostly tornen into the beste parte : for they that ben in charite and dreden good / lyuyngge rijtwisly / aretten alle thing for the beste and to goddis worschippe / whether it be prosperite or aduersite / knowynge that all thing is done rijtwisly by goddes wille or his sufferaunce : and so in all thinge spirituel men wynnen and geten mede : 3e / so ferforth that of her owne synnes and othere mennis / and of the deueles werkes / thei profiten and wynnen goostly / as seint Bernarde scheweth in dyuerse places. Who so hadde this grace perfetely to suppose and arette alle thinges that bifelle in to the better parte / he schulde mowe suffre tribulaciouns and temptaciouns withouten grete difese : and by longe exercise come to the grete reste of soule that ful selden or

¶ Ter-
cium.

¶ Ber-
nardus
cant. vo.
xiiij. liij.

¶ Non
contristabit
iustum
quidquid ei
acciderit.

¶ Nota de
angelis.

neuere schulde he be destourbled with eny thing : bot it schulde be verified in hym that the wise man feithe: Whatsoeuer bifalle to the rijtwis man / it schal not make hym fory. *In capitulo de Cananea 30º.*

¶ Ferthermore in the forseide processe in the special mynde of the aungel / we schulle vnderstande that goddes aungeles ben as mynystres and menes bytwixe god and deuoute soules / as feint Bernard feithe. Wherefore we oweth to worfchippe hem and honoure hem and thonke hem : and for also moche as thei ben contynuelly present with vs we schulde eschewe to thenke / or speke / or doo / that myȝte offende hem : for thei ben oure keperes / ordeyned of god and besy aboute vs / coueitynge algate oure gostly profite. Of this mater spekethe feint Bernarde *super Psalmum Qui habitat / sermone xjº / ibi angelis suis mandauit de te. Item super cant. sermone lxxjº.*

¶ Cam.
xxxijm.

¶ How oure lorde Jesu kaste oute of the temple the biggeres and the selleres aȝens the goddes lawe.

TWo tymes / as the gospelle maketh mynde / oure lorde Jesu cast out of the temple the biggeres and the selleres there inne / and that with a scourge made of cordes : the whiche dede among alle the myracles that he wrouȝte semeth wonderfulle : for what tyme that he wrouȝt othere myracles / in the whiche he schewed the souereyne myȝt of his godhede / the pharisees and scribes and othere of the Jewes despised hym and reproued hym : but at this tyme whan they were in grete multitude gedered in the temple / and in here grete solempnyte / they hadde no power to withstonde him al one : and the cause was for the gostly fire of his zeale brennyng withynne forth for the vnworfchippyng of his fader / specially in that place where he owed most to

be worſchipped / ſchewed hym ſo dredful in his face with outeforthe that they were wonderfully adred and diſcomfited / and hadde none power to withſtonde hym.

¶ This proceſſe after the expoſicioun of feynt gregorye and othere doctoures is ful dredful to alle criſten men / but namely to prelates and curates and othere men of holy chirche / and ſpecially we religious that ben ſette in goddes temple ſorto ſerue hym contynuelly in deuoute prayere and othere gooftly exerciſes. 3if we 3eue vs to couetiſe and vanytees / and medle vs ouer nede with worldely occupaciouns and chafferynges / as thei didden / we mowe ſkilfully drede the indignacioun of Jeſu and his caſtynge oute fro grace in this lyf and after departyng fro his bliſſe euerlaſtyng. Wherefore thou that wilt not drede the indignacioun of Jeſu / loke that in no manere thou putte the wilfully nor medle the to thy power with worldely occupacioun. But for this mater is fully and plenteuouſly treted in the expoſicioun of this goſpell in many places / therefore we paſſen ouer thus ſchortly at this tyme.

¶ Post iſta duo capitula preſcripta ſequitur in Bonauentura capitulum xxxviij^m / ſcilicet quando diſcipuli vellebant ſpicas etc / quod capitulum ſupra tranſlatum eſt capitulo xxiiij^o in parte tercia / vnde et poſt iſta ſequitur capitulum de miniſterio Marthe et Marie.

¶ Cam.
xxxiiij^m.

¶ Of the refceyuyng of oure lorde Jefu by the tweyne fiftres Martha and Marie: and of the two manere of lyuyng / that ben actyf and contemplatyf / in holy chirche.

BYfelle vppon a tyme that oure lorde Jefu went with his difciples in to Bethanye / that was cleped the caftel of marthe and marye / and come into the hous of hem: and they / that loueden hym with alle her hertes / weren glad and ioyful of his comynge. And Martha / the elder fiftre / that hadde the cure of the houfeholde anone befied hir and went fafte aboute to ordeyne for the mete couenable to hym and his difciples: bot hir fiftre Marie / forjetynge alle bodily metes / and defirenge fouereynly to be fedde goftely of oure lorde Jefu / fette hir down on the grounde at his feete and caftynge her eizen and hir herte and her eres into hym onely / with more ioye and likynge than may be spoken / was fedde gooftly and comforted in the bliffed wordes of oure lorde Jefu: for he wolde not be ydel / bot / as his comune manere was / occupied hym with fpekyng of edificacioun and wordes of euerelaftyng lyf. Martha / that was fo befily occupied aboute the mynyftracioun and the feruice of oure lorde Jefu and his difciples / feenge hir fiftre Marie fo fittyng as it were in ydelneffe / toke hit heuyly and compleyned hir to oure lorde as he hadde take no rewarde therto / and prayed hym that he wolde bidde her fiftre rife and helpe hir to ferue. And than was Marie aferde lefte fche fchulde haue be taken fro that fwete reft and gooftly likynge that fche was ynne / and noujt fche feide bot hynge down hir heued / abidyng what oure lorde wolde feie. And than oure lorde / anfwerynge for hir / feide to Martha / that thouj fche was befey and trowbled aboute many thinges: neuertheles one thing was necefarye / and that was the beft Marye chafe: the whiche

fchulde neuere be take fro hir: and than was Marie greetly confortd and fatte more fikerly in her purpos: and Martha withouten enuie hilde hir paied and serued forthe with good wille.

¶ In this proceffe of the gospelle biforefeide / so fchortly touched after the lettre / we mowe noten and vndirstonde many faire thinges goostly to oure edificacioun. And firste / the grete goodnesse of oure lorde Jesu in his homely comynge to that pore house of tho tweyne sistres / Martha and Marie: takynge ofte sithes with good wille and likynge suche symple refeccioun and bodily fode as they hadden: for as it semeth wele by that seying of Martha / that hir sustre lete hir serue allone / there was no multitude of seruantes: and so foloweth that there was none grete arraye in dyuerse messes or many delicate metes and drynkes: and jit came oure lorde ofter / customably vnbeden / to that place than he dede to eny other to take his bodily fode: and that specially / as I trowe / for the grete loue and affeccioun that he hadde to marye aftir hir conuerfioun forfeide / and in so myche as he knewe wele that sche loued him fouereynly euere aftir / as it is seide bifore. And so it is to byleue that oure lorde Jesu wille loue speciallye / and ofte visite by grace / and dwelle goostly with that soule / that by trewe repentaunce and penaunce forsakith hir synne / and perseuerauntly kepeth hir in the loue of hym.

¶ Nota
totum
sequens.

¶ Lorde / how gladde and ioyfull were these two sistres forfeide / Martha and Marye / of the comynge at this tyme of this bleffid giste / Jesu / to her house / and principally Marie. For as it semeth after the proceffe of the gospell this was the firste tyme that he come to that house / and that sone after the conuerfioun of Marie forfeide: and in so meche it was the more ioyful to hire / for than sche had that sche fouereynly loued and onely desired. And ther

fore hir sifre / not knowynge how it ftood with hir with
 ynneforth in her herte / and feenge her maneres chaunged
 that was wont forto be occupied in befynesse of bodily
 minstracioun with hir / and nowe as takynge no rewarde
 therto / bot fittynge and tentynge onely to the swete con-
 templacioun of Jefu / as it is feide bifore / merueilled gretly
 therof: and therefore conpleyned to oure lorde / as it is
 feide / not reprouynge hir sifre after the comoun condicioun
 of wommen : in token and enfaumple that he that is
 occupied vertuoufly in actyfe lyffe fchal not reproue hym
 that is in refte of contemplatyf lyffe / thouz it feme to hym
 that he be as idel.

¶ Cam.
 xxxiiij^m.

¶ Of actif lyf and contemplatyf.

BY thife tweyne fiftres byfore feide / Martha and
 Maria / as holy men and doctoures wryten / ben
 vndirftande tweyne manere lyues of criften men /
 that is to fay actyf lyf and contemplatyf lyf. Of
 the whiche there beeth many tretees and grete proceffe
 made of dyuerfe doctoures / and fpecially the forfaide
 Bonaventure in this book of criftes lyf maketh a longe pro-
 cefse / aleggyng many auctoritees of feynt Bernarde : the
 whiche proceffe thouz it fo be that it is full good and fruc-
 tuouse to men as vnto many goftly lyueres: neuertheles
 for it femeth as inpertynent in grete partye to manye
 comoun perfones and fymple foules that this boke in
 Engliſche is wryten to / as it is feide ofte byfore: therefore
 we paſſen ouer ſchortly / takynge therof that femeth pro-
 fitable and edificatyffe to oure purpoſe at this tyme.

¶ B.

¶ But firſt it is to vndirftonde that the proceſſe of the
 forſeide Bonaventure of thife tweyne manere of lyues /
 actyf and contemplatyfe / longeth ſpecially to ſpirituel
 perfones / as ben prelates / prechoures / and religiouſe.

And so he feith at the bygynyng that actyfe lyffe / that is vndirftonde by Martha / hath tweye partes : And the firſte parte is that manere of lyuyng by the whiche a mannis beſynneſſe ſtant principally in that exerciſe that longeth to his owne goostly profiꝛt / that is to ſeie in amendinge of him ſelfe / as withdrawyng fro vices and profityng in vertues : firſte as to profite of hym ſelf / and afterwarde as to his neiꝛebore by werkes of riꝛtwiſnes and pitee / and dedes of mercye and charite / as it ſchal be ſeide after more plenerly. The ſecounde parte of actyffe lyf is whan a mannes occupacioun and beſynneſſe ſtant in that exerciſe that longeth to the profite of othere men principally / though it be alſo therwith to his owne mede : the more therby as it is in gouerning of othere men / and techyng / and helpyng to the hele of ſoule / as done prelates / and prechoures / and othere that haue cure of ſoule. And by twixe thiſe tweyne partes of actyfe lyff / byfore ſaide / ſtant contemplatyf lyff. So that in this ordre : Firſte a man trauaille and ȝeue hym to good exerciſe in prayere / and in studie of holy ſcriptures / and othere gode worchynges in comoun conuerſacioun / amendinge his lyf and with drawyng fro vices and profiꝛtyng in getyng of vertues. And after then / ſecoundely / reſtyng in contemplacioun / that is to ſaye in ſolitude at the leſte of herte / forſakyng all worldes beſynneſſe / with all his myꝛte be aboute contynuelly to thenke on god and heuenly thinges / onely tentinge to pleſe god. And than here after when he is perfitely in tho tweyne forſeide exerciſes tauꝛt and ſtabled in verreye wiſdome and vertues / and liꝛtened thoruꝛ grace / deſiryng the goostly profite of othere men : than may he ſikerly take vppon hym the cure and the gouernayle of othere. And ſo after the foreſeide proceſſe / firſte it byhoueth that in the firſte parte of actyf lyf mannis ſoule be purged of

¶ Prima
pars vite
actiue.

¶ Secunda
pars actiue.

¶ Primo.

¶ Se-
cundo.

¶ Tercio.

vices and strengthed and confortd in vertues : after that it be tauzt and listened and enfourmed in contemplatyf lyf : and thanne in the thridde degree may he fikerly goo oute to gouernayle and profizte of othere / as it is seide.

¶ N.

¶ Vppon this forsaide processe of Bonauenture / fo schortly touched / he alleggeth after many auctoritees of feynt Bernarde forto preue alle the partes therof / that is to seie the firste of actif / the secounde of contemplatyf / and the thridde / that is the secounde of actyf : the whiche we passe ouer with grete processe of contemplacioun and manye auctoritees of feynte Bernarde. For fewe there ben / the more harme is / outhere in state of contemplatif lyf touchinge the secounde poynte byfore seide / or in the state of perfizte actif lyffe touchyng the thridde poynt / that comen to her astate by the trewe waye / that is declared bifore. And that is the cause that in this tyme manye there ben / bothe men and wymmen / in the astate of contemplatyf lyffe / as especialy ancores and recluses / or heremytes / that wyten litel as in effecte truly what contemplatyf lyffe is by defaute of exercise in actif lyf / as it is bifore seide. And therefore it is ful perilous and ful dredful to be in estate of perfeccioun and haue a name of holynesse / as hauen specially thise recluses / bot the lyuyng and the goostly exercise of hem be accordyng therto. For seint gregorie seithe / that there be manye that fleen occupacioun of the worlde and taken hem to reste / bot there with thei ben not occupied wyth vertues : and therefore ofte sithes it falleth that the more fikerly that they cesse fro outwarde occupacioun / the more largely thei gedre in to hem by ydelnesse the noyse of vnclene thouztis. And so of euerich suche soule that spendeth her tyme in ydelnesse and flouthe speketh the prophete Jeremye in his lamentaciouns in this manere : *Viderunt illam hostes et deriserunt sabbata eius* /

¶ Moralia
libro vº.
capitulo
20º.

that is to faye : The wicked spirites / enemyes of man-
kynde / feynge and takynge hede of the lyuynge of fuche
a ydel foule lawhen to fcorne her dayes of refte : for in
that fche is ferre fro outeward occupacioun and therby
is trowed to ferue god in holynesse / in fo myche fche
ferueth the tyraunterie of tho wicked spirites in ydelneffe.

Also the fame holy clerk gregorie in the fame book / after ¶ Gre-
spekyng of these tweyne lyues / actyffe and contempla- gorius
tyffe / feithe that mannys foule fchulde firft be wyped and Moralia
made clene of the defire of temperel ioye and veyne glorie / in libro vjo
and of alle delectacioun or likynge of flescely luft and capitulo
defire : and then may he be lifte vppe to the fift and degre 23^o.

of contemplacioun. In figure and token herof whan god ¶ Figura.
3af Moyfes the lawe the comune peple was forbeden to
neijhe the hille : in token that thei that ben of weyke wille
and defiren erthely thinges fchulde not presume to clymbe
vppe to hize thinges of contemplacioun. And ferthermore
declarynge hou thei fchal preue hem felf able that wole goo
to contemplatyf lyfe / fethe that firft it byhoueth they proue
hem felfe by exercife of vertues in the felde of worchyng /
that is to feie that thei knowe hem felf befily 3if they done
none harme to her ney3hebore : and 3if they bere paciently
harmes or wronges don to hem of othere men : also 3if
thei haue no gladneffe in herte or likynge whan temperel
goodes fallen to hem : and 3eynewarde / 3if thei ben not
to heuy or fory whan they ben withdrawen : also 3if thei
felen in her mynde the loue of fpirituel thinges fo my3ty
that it ouercometh or putteth out of her hertes the affeccioun
and the ymaginacioun of alle erthely thinges : and fo in
that they coueiten to come to that thing that is abouen
her kynde / they ouercomen that thei ben by kynde. All
this feithe Gregorie.

¶ Herto accordynge feynt Bernarde and alle othere

M

doctoures generally / seienge that whofo wole goo to contemplatyf lyf it byhoueth that he be first preued in exercife of actyfe lyffe. In figure where of is alegged comounly the storie of the tweyne dou3tres of Laban / the whiche Jacob toke to his wifes / that weren icleped the eldre Lya / that was fore eized but plenteuoufly berynge children / by whom is tokened actiue : the 3onger was Rachel / faire and loueliche bot bareyne / by whom is tokened contemplatyf lyfe. And thou3 it fo were that Jacob loued better Rachel than Lya / and coueited first to haue hadde hir to wyfe for his feuen 3ere seruise : neuertheles he was made first to wedde the eldir / Lya / in token that actyf lyffe schulde be byfore contemplatyf lyffe / as it is seide : and this storie is pleynely treted in many places to this purpose / and therefore we passe ouer so schortly.

¶ But forto speke of the manere of lyuynge in thise tweyne lyues / actyfe and contemplatyfe / in speciale / and namely of actyfe lyfe that stant in so many degrees as of feculeres and religiouse / and lered and lewed / it were harde and alke longe processe : and also as it semeth it nedeth no3t for the general exercife of actyf lyffe as it longeth first to a man hym self / that is in f3ytinge a3enst vices and besy in getynge of vertues : and also after as it longeth to his euen cristen / that is in the fulfillynge of the dedes of mercy and almesdedes doynge of hem that hauen habundaunce of temperel goodes in euery degre is writen sufficiently / as I hope : and therefore I leue to speke more of this mater at this tyme / faue to make an ende accordynge to the bygynnyng of the mater byfore seide in the gospelle of thise tweyne sistres / Martha and Marye : by the whiche ben vnderstonden these tweyne lyffes / actyf and contemplatif / as it is seide. First / they that ben in actyffe lyffe hauen enfaumple of Martha of that

¶ Nota-
bilia vite
actiue.

¶ Primum
notabile
actiuus.

vertue that is fouereynly nedefulle to hem in alle her dedes / that is charite. And firſte as to hem ſelf / that they be with oute dedly ſynne: for elles Jeſu wolde not dwelle in her hous nor accepte her ſeruice. Alſo as to othere / that they deme not ne deſpiſe othere / the whiche perauenture done not ſo manye vertuouſe dedes as to mannis ſiſte as thei done: for they mowe not knowe the priue domes of oure lorde Jeſu that accepted more pleyngly and preferred the priue contemplacioun of Marie / that ſatte at his fete in ſilence / as ſche hadde I-be ydel / byfore alle the grete beſy ſeruice of Martha: and that was for the ſeruent loue that ſche hadde in contemplacioun of hym: and 3it was the ſeruice and the beſyneſſe of Martha full pleyng to Jeſu and medeful to hir / as actyf is good but contemplatyf is better.

¶ Secundum notabile.

¶ And ſo furthermore it is to note that / notwithſtandynge the grete commendacioun of oure lorde Jeſu touchynge Marye and the preferrynge of hir parte / Martha grucched not of hir parte / but contynued forthe in her manere of lyuynge / ſeruynge cuſtomably to Jeſu and his diſciples / as John witneſſith after in his goſpelle: in token that he that is called to god and ſtandeth in the ſtate of actyf lyffe holdeth hym paied and gruccheth not thou3 contemplatyf lyff be commended byfore his aſtate. For hou ſo euere it ſtande of thiſe tweyne eſtates and degrees of leuynge / god woot all onely who ſchal be bifore othere in the bliſſe of heuene of the perſones in thiſe aſtates. And thus moche be ſeide as touchynge the parte of Martha and of actyf lyfe tokened by hir.

¶ Tercium notabile actiuus.

¶ Furthermore touchynge contemplatyf lyffe: he that is in that aſtate hathe enſauple in Marie of thre thinges that nedeth fouereynly to that aſtate: that bene mekenes / pacience / and ſcilence. Firſte mekenes is tokened in

¶ Notabilia contemplatoribus.

¶ Primum

notabile :
Humilitas.

¶ Secun-
dum
notabile :
Paciencia.

¶ Tercium
notabile
de contem-
placione :
Silencium.

the lowe fittyng of Marie at the feete of oure lorde Jesu :
and bot this grounde be truely sette in the herte of hym
that is in this degre of contemplacioun / that is to faye that
he presume not of his owne holynesse / bot that he despise
hym self trewely in his owne sijn / as it is seide bifore in
dyuerse places what longeth to mekenesse : fothely elles
alle his byldyng of contemplacioun be it neuere so hize
wole not stonde stedfaste / bot sone at a litell wynde of
aduersite falle to nojt. The secounde vertue acordyng
herto is pacience in suffryng false demynges / scornes /
and reproues of the worlde that he schal suffre that fully
forfaketh and despifeth the worlde as it nedeth to the trewe
contemplatyf / commyttyng all way by pacience in herte
his cause to his aduoket Jesu / withouten answere re-
prouyng a3eyne / as Marye didde whan the pharisee
demed and reproued hir. Also hir sistre playned vppon
hir / and the disciples hadde indignacioun and grucched
a3enst hir : but in alle thise sche kepte scilence / that is the
thridde vertue nedefull to the contemplatyfe. And so
ferther forth sche 3af ensauple of silence / that we fynde
not in all the gospels that sche spake byfore the resurrec-
cioun of oure lorde / faue ones by a schort worde at the
reisyng of hir brother / lazar / notwithstandinge the grete
loue that oure lorde Jesu schewed to hir / and the grete
likyng that sche had in the wordes and the holy doctrine
of hym that schulde stire hire by resoun the more boldely
to speke. And whofo coueiteth to knowe the fruyte of
vertuouse silence / 3if he haue affeccioun and wille to trewe
contemplatyf lyuyng / withouten doute he schal be better
taughte by experience than by writyng or techyng of man :
and neuertheles seynt Bernarde and manye othere holy
fadres and doctoures commendyn hize this vertuous
fylence / as it is worthy. Where of and othere vertuouse

exercise that longeth to contemplatyf lyuyngē / and specially to a recluse ⁊ and also of medled lyf / that is to saye somtyme actyfe and somtyme contemplatyf as it longeth to dyuerse perſones that in worldely aſtate hauen grace of goostly loue / who ſo wole more pleynely be enformed and tauzt in Engliſſhe tonge lete hym loke the tretys that the worthy clerke and holy lyuere maister Walter hyltoun / the chanoun of thurgartun / wrote in engliſche by grace and hiȝe diſcrecioun ⁊ and he ſchal fynde there / as I leue / a ſufficient ſcole and a trewe of alle thiſe : whoſe ſoule reſte in euere laſtyngē bliſſe and pees / as I hope he be ful hiȝe in bliſſe / ioyned and knytte with outhen departyngē to his ſpouſe Jeſu by parſite uſe of the beſte parte that he chaſe here with marye / of the which parte he graunt vs felawſ ſchippe / Jeſu oure lorde god. Amen.

¶ Magister
W. de
hiltoun.

¶ Of the reyfingē of lazare and othere tweyne dede bodies.

¶ Cam.
xxxiiij^m.

A Monge alle the myracles that oure lorde Jeſu criſt wrozt here in erthe the reifyngē of lazare principally is commended and ſouereynly is to be conſidered / not onely for the ſouerayne myracle it ſelfe / bot also for manye notable thinges that byfelle in that myracle / and dyuerſe myſteries ⁊ the whiche ſeynt Auſtynē clergially treteth by longe proceſſe vpon the ſelfe goſpell ⁊ of the whiche ſumwhat I ſchal touche in partie / and moreouere as the grace of oure lorde Jeſu wil ſende witte perteynyngē to the purpoſe. And for also myche as the goſpell maketh mynde of thre dede bodies reiſed by oure lorde Jeſu fro deth to lyue / of the whiche tweyne the firſte ben not ſpoken of ſpecially in this trete bifore / therfore it ſemeth conuenient to this purpoſe ſomewhat to touche of hem nowe

in this place / as the forfeide feynt Auſtyne dothe. And firſte we ſchulle vnderſtonde and haue in mynde that as the dedes of oure lorde Jeſu after his manhede ben enſauple to vs ſorto folwe hym / as in mekenefſe / pouert / pacience / and othere vertues ⁊ ſo in his myracles done by vertue of the godhede we ſchulle not deſire to folowe hym ſorto doo as he didde ⁊ bot we ſchulle worſchippe hym as all myꝝty god in that partie ⁊ and more ouer coueite ſorto vnderſtonde the gooftly menyng of hem / how thoo myracles done thanne bodily and in bodyes ben now done ofte ſithes gooftly in mennis ſoules. And ſo / as feynt Auſtyne ſeith / by thoo thre bodyes / the whiche oure lord god Jeſu reysed fro deth to lyue bodily / ben vnderſtande thre manere of dede ſoules / the whiche thoruꝝ his ſpecial grace he reyseth euery daye to euere laſtyng lyf gooftly. For as the goſpell maketh mynde he reiſed the douꝝter of the maiſter of the temple that lay dede in the houſe ⁊ by whom is vnderſtonde dedely ſynne onely in aſſent withouten the fulfillynge thereof in dede. Also he reiſed the wydowe ſone borne dede on the bere with outen the ꝝates of the citee ⁊ by whom is vnderſtonde dedely ſynne with outeforthe perfourmed in dede. And the thridde dede body he reiſed that was lazar / beried and foure dayes dede ⁊ by whome is tokened dedly ſynne in cuſtome.

¶ Prima
mors.

¶ For ꝝif we take hede and vnderſtonde that ſynne is dethe of the ſoule / we mowe fynde that the ſoule is dede gooftly and ſlayn thoruꝝ ſynne in thiſe thre maneres: Firſte / by ful aſſent of wille to doo that is forbeden of god onely withynneforth in the ſoule with outen dede therof with outeforthe / as by enſauple of leccherye that is forbeden / what tyme as oure lorde ſeithe in the goſpell / that a man ſeeth a womman luſtily to that ende ſorto haue to doo

with hir fleschely and fully assenteth therto in his wille /
 thou3 the dede folowe not after / he is accounted as a
 lecchour in his herte / and so is his soule flayne goostly
 thoru3 that assent and deede in goddes sijt. And this
 manere of goostly dethe is vndirstande by that firste dede
 body that oure lorde Jesu reysed in the hous / that was
 the dou3ter of the prince of the synagoge / or the maystre
 of the temple / as it is seide bifore. Of whome the gospell
 telleth that he came to oure lorde Jesu / prayenge hym
 that he wolde come to his hous and hele his dou3ter that
 lay seke there ynne : and as oure lorde / that of his grete
 grace and endeles goodnesse was euere redy to helpe and
 hele alle thoo that asked hym trewely / was goynge with
 hym towarde his house there came worde to the forseide
 prince that his dou3ter was dede / and therfore they beden
 hym that he schulde not make the maister / that is Jesu /
 trauaille in vayne : for they trowed wele that he was of
 my3t to hele the seeke / bot not to reyse the dede. And
 neuertheles oure lorde Jesu letted not for her mysbileue
 and for hir scornynge to doo his grace / bot badde the
 fader that he schulde not drede bot onely byleue. And
 whan he came to his house / and fonde there / after her
 custome / many wepinge and morneful mynstralcie and
 othere array for the exequies / he seide to hem : Wepeth
 not : for the wenche is not dede / bot flepeth. And than
 thei skorned hym for thei vndirstood not what he mened.
 For thou3 sche was deede as to hem : neuertheles to hym
 that was of my3t to reise hir and make hir leue sche didde
 bot flepe. And thanne puttynge oute alle that were in the
 house / saffe the fader and the moder and the thre aposteles /
 Petre and James and John / oure lorde Jesu bad the
 wenche rise : and anone sche rose vp fro deth to lyue / and
 after ete and was all hoole.

¶ Hystoria
 de filia
 archi-
 sinagogi
 Matt. ix.
 Marc. v.
 Luc. viij.

¶ Spiritu-
alis in-
tellectus.

¶ This is the proceſſe of the goſpell after the vndirſtondinge of the lettre ⁊ in the whiche we mowe gooftly vndirſtonde firſt / that as oure lorde god than reiſed bodily the dougter at the prayer and by the feith of the fader / ſo he reiſeth now ofte ſithes gooftely dede ſoules by ſynne to lyfe of grace thorū the prechyng and preyenge of holy men / and the feithe of holy chirche ⁊ and as oure lorde Jeſu ſpared not for miſbyleue and ſcornynge of othere to helpe hym that asked his grace / ſo ſhall not men of holy chirche ſpare to profite to othere ſoules / and namely ſpare to preche goddes worde whan it longeth to her office and to reiſynge of dede ſoules to gooftly lyffe ⁊ thouze ſome men ſkorne hem and reprove hem therfore. For as ſeynt Auſtyn ſeithe / it falleth all day that a man that is gooftly dede by fulle aſſent in his herte to dedely ſynne / by the prechyng of goddes worde is compuncte in his herte therof thorū grace as thei he herde oure lorde bidde hym riſe ⁊ and ſo is he reiſed in his ſoule by repentauce fro deth to lyf ⁊ as it were in the houſe or that he be borne with oute by the dede more ouer of that ſynne. And this is the firſte manere of dedly ſynne and liꝛteſt forto riſe oute therof thorū grace / that is bytokened by the firſte dede body reiſed of Jeſu in the houſe / as it is ſeide. But neuertheles this manere of dedly ſynne that is onely in aſſent is moſt perilous ꝓf it longe abyde / and ſpecially ꝓf it be gooftly / as hiꝛe pryde or envye ⁊ for as ſeynt gregor ſeithe / that ſomtyme it is more grevous ſynne in goddes ſiꝛte pride by deliberacioun in herte / than is the dede of leccherie ⁊ bot the tothere ſeldene or litel / and therefore ben many men diſceyued. But now paſſe we here ouer.

¶ Of the reiſynge of the ſecounde dede body is written in the goſpell of ſeynt luke ⁊ how what tyme oure lorde Jeſu came to a citee that was cleped Naym / and his

disciples with hym and mykel peple / he mette at the gate of the citee a dede body born on a bere / that was the allone sone of a wydewe that came with the corse / and mykel folk of that citee with hir. And than oure lorde hauynge pite of the grete sorwe of the wydowe / and meued thoru; his endeles mercy / badde hir that sche schulde not wepe : and thanne neiynge and touchynge the bere / and therwith they that beren it stondynge stille / he spake to the dede body in thees wordes: Thow 3onge man / I seie to the / aryse vppe. And anone he rose fro deth to lyue / and went on his feete / and bygan to speke : and so he bytoke hym to his moder alyue. This is the processe of the forseide gospell.

¶ A lorde Jesu / mykel is thy mercy schewed to synneful men : thoru; the whiche as thou reifedest the dede body born out towarde berienge with oute prayer made to the byfore / onely sterynge the thyne endeles goodnesse and pytee : so thou reifest all day gostely hem that ben dede in soule by grete synnes perfourmed in dede / as by the dede of leccherie / glotenye / and othere grete synnes fleschely and goostly : 3euyng the grace ofte fithes byfore or thou be preied or sou3te by eny differtes / thoru; the whiche synfull men ben stired to repentaunce and forsakinge of synne : and so by schrifte and penaunce doyng / after the lawes of holy chirche / they ben reifed goostly to lyf of grace that firste were dede by synne performed in dede. And 3if it so be that this synne be openly knowen in to yuel enfaumple of othere and fclaundre / then is it nede of open penaunce : as holy chirche hath ordeyned after that oure lorde Jesu 3af enfaumple in that opoun reifyng of the forseide dede body / that was openly borne dede on the bere with oute forth in s3t of the peple.

¶ Of the
reifynge
of the
thridde,
that is
lazarus.
Jo. xjº.

¶ But nowe as to oure principal purpose forto speke of the reifynge of the thridde dede body / that is to say lazare that is foure dayes dede. For also myche as in this proceſſe ben conteyned many faire and grete notable thinges / therfore we schulle here more ſpecially gedere in oure entente / and make vs by ymagynacioun as they we were preſent in bodily conuerſacioun / not only with oure lorde Jeſu and his diſciples / bot alſo with that bleſſed and deuoute meyne / that is to ſaye Martha / Marie / and Lazare that weren ſpecially byloued of oure lorde Jeſu / as the goſpell wittenefſith. And firſte / we ſchullen vndirſtonden and haue in mynde the proceſſe of the nexte chapitre biſore this : hou vppon a tyme whan oure lorde Jeſu walked in the temple / that is to ſaye in that place that was cleped Salamonis porche / in the feſte of the dedicacioun of the temple / the Jewes comen aboute hym as rauyſchyng wolſes or wode dogges / with grete ire grennyng vppon hym / and ſayenge in this manere wordes : Hou longe wilt thou make vs in ſuſpens and in dwere in oure hertes what thou art ? 3if thou be criſte / telle vs openly. This thei ſeiden by falſe and malicious entente to that ende that 3if he hadde openliche knowlecched that he was criſt / that is to ſaye anoynte kyng / than forto han taken hym and accused hym as traytour to Cefar / the Emperour of Rome : but therfore oure lorde Jeſu / knowynge her falſe ymaginacioun / tempered wyſely his anſwere : and als an innocent lombe amonge ſo manye trecchoures wolſes / ſoburly and mekely ſeide to hem a3eyne : I ſpeke to 3ow and 3e leue me not : bot the werkes that I doo in the name of the fader / tho beren witneſſe of me what I am. And after more ouer whan he ſeide : I and my fader aren all one : they token vppe ſtones forto haue ſtoned hym as blaſſeme / makynge hym ſelf god. And ferther

more whan oure lorde hadde concluded hem in that partie by refoun and auctorite of holy writte / that they myȝt not aȝeyne feie : and thei / not with ſtondyng his reſonable and meke anſwere and ſo goodly wordes / contynueden and encreſeden in her malice. For alſo myche as the tyme of his paſſioun was not ȝit comen / and forto ȝeue enſauple of pacience and of ȝeuyng ſtede to renninge woodneſſe / he withdrowe hym oute of her hondes and went with his diſciples byȝonde Jordane in to that place where John Baptiſte firſt baptiſed / aboute xvij mile fro Jeruſalem : and there he dwelled awhile with his diſciples.

¶ And in that tyme ſone after / as the goſpell telleth now to oure purpoſ / lazar / the brother of Martha and marye byfore ſeide / waxed ſore feke : and anone the two ſiſtres ſenden worde to Jeſu where he was in that forſeide place byȝonde Jordane / ſeyinge to hym in this manere : Lo lorde / he that thou loueſt / that is lazar / is ſore ſike. And they ſeiden no more for alſo myche as hem thouȝte that that ſuffyſed to hym that loued and wiſte what they menede : and alſo perauenture for they knowynge the malice of the Jewes aȝenſt hym in to his deth / and how a litel byfore they wolde haue ſtoned hym / they dorſte not clepe hym to hem / bot commytted alle to his wille. And than Jeſu anſwered and ſeide to hem : This infirmyte is not to deth : but for the louynge of god / that goddes ſone be glorified therby. The goſpell telleth that he ſeide theſe wordes to hem / bot it ſpecifieth not to whome : for the ſiſtres that ſenden to hym were not that tyme preſent / but a grete wey fro hym / as it is ſeide. Neuertheleſs we mowe vnderſtonde / as by the proceſſe / that he anſwered to hem in theſe wordes by the meſſagere : or elles ſeide ſo to his diſciples / or to bothe / as it is moſte likkely.

¶ A lorde / what comforte was this to the sistres whan they herden of the messager thise wordes that Jesu seide : This infirmyte is not to dethe : vnderstondynge it perauenture by hem that her brother schulde not deye bodily by that infirmyte. But what discomforte was it to hem after / whan he was dede and buried / noȝt vnderstondynge that oure lorde mened of that gloriouse reysinge that folowed after / nor trowynge than that it schulde haue falle. Neuertheles that discomforte for the tyme was after torned to more comforte than thei desired first / by that they wolde haue hadde hym preferued fro the dethe and heled of his infirmyte by oure lorde Jesu. Thus it falleth ofte sithes with hem that god loueth and bene in tribulacioun or disese : oure lorde graunteth hem not that comforte that thei asken and desiren / but suffreth hem as for the tyme to be in despayre of her desire : and after / whan his wille is / he fulfilleth her desire better than they wolde firste / and torneth her discomforte in to more comforte than they wolde haue ymagyned or thouȝt.

¶ Ferthermore as to the proceſse of the goſpell. After oure lorde Jesu was certified of the ſeke lazar / and had answered as it is seide / he dwelled stille in the forseide place tweyne dayes : and after he seide to his disciples : Go we aȝen in to Jury. And they aferde of this worde seiden to hym : Maister / riȝt now the Jewes wolden haue stoned the there / and now wilt thou go thider aȝeyn ? And than Jesu answered : Be there not xij houres of the day ? Als who seithe / why be ȝe afferde ? supposynge that the Jewes contynuen in her malice / wete ȝe not wele that as ofte sithes as the houres chaungen in the day / so often mannisherte purposeth / varieth / and chaungeth ? But the goostly menyng of thise wordes / as feynt Austyne expowneth / is this : Oure lorde vnderstondynge

hym self as the day / and his xij disciples as the xij houres of the day / reprehendith hir myfbyleue / and her vnrefonable drede of his deth that was in his wille : and that they wolde ȝeue counfeile to hym as men to god / difciples to the maifter / the feruauntes to her lorde / and they feble and feke to hym that was fouereyne leche. Wherefore in manere blamyng hem oure lorde feide to hem in this manere fentence: Arne there not xij houres of the day? Who fo walketh in the day / he offendeth noȝt / nor erreth noȝt. Foloweth ȝe me ȝif ȝe wole not erre. And wole ȝe not ȝeue counfeile to me / ſithen it is nede to ȝow to take counfeile of me. And therfore ſithen it is ſo that I am the day and ȝe the houres : and by kynde refoun the houres folowen the day / and not the day the houres / foloweth ȝe me : and that ȝif ȝe wille not offende or erre. And after this oure lorde Jefu / knowyng in ſpिरite that lazare was dede / feide to hem thus: Lazare oure frende flepeth : but I wole goo for to wake hym and reyse hym fro flepe. And than the difciples / vnderſtondyng fleſchely thoo wordes of kyndely flepe / feiden: Sire / ȝif he flepe / it is a token that he ſchal be hole and fauf of his ſikneſſe. For comounly by wey of kynde flepe of feke men is token of hele after folowyng: but Jefu mened of his deth. And ſo here we mowe ſee the grete homelyneſſe of oure lorde with his difciples / that as in manere of bourdyng ſpake with hem here. But after / declaryng to hem openly that he ſpake firſt myſtely / feide: Lazar is deed / and I am glad for ȝow : that thereby ȝoure byleue may ben encrefed and ſtrengthed / knowyng that I was not there in tyme of his deth : and ſo the rather byleuyng that I am goddes ſone.

¶ Ferthermore / leuyng many wordes of the goſpell / and takyng that ſemeth moſt notable to oure edificacioun.

After whan oure lorde Jesu with his disciples torned azen towarde bethanye / and the tweyne sistres had worde of his comynge / Martha anon wente azenst hym : but Mary satte stille at home til after that sche was cleped forth by the biddynge of Jesu. And so it semeth by these wordes / so specially after the lettre tellynge how these tweyne sistres / Martha and Maria / dyuerfly hadden hem as anenst Jesu / that the holy euangeliste John mened goostly here / as he doth in othere places / the dyuerse condiciouns that longen to hem that ben in thise tweyne astates / that is to say of actyf lyf and contemplatyf lyf. For it is no dowte but that Marie loued Jesu als mykel as her sifter Martha / or more : and was also glad of his comynge : and also sory was of hir brother deth and as seruently desirede his lyf. Why than went sche not anone with her sifter out azenst Jesu / but in figure and for ensauple that they that ben in the astate of contemplatyf lyf schulle not taken vppon hem bodily exercise of the dedes of mercy : as forto goo oute to visite the feke or hem that ben in prisoun / or to fede the hungry or clothe the naked / and so forth of othere : or elles forto preche or teche or to mynystre the sacramentis of holy chirche / bot it so be that they ben cleped owte therto by the byddyng and the auctorite of holy chirche in Jesu name goostely as Marie was bodily. Sittyng than Marie at home / as it is seide / and Martha goynge oute what tyme sche mette with Jesu sche felle down at his feete and seide : Lorde / jif thou haddest ben here / my brothere hadde not ben deed : neuertheles and now I wote wele that what so euere thou askest of god / god wole 3eue the. Sche durste not say vtterly that sche desired inwardely / feyenge as thus : Now reise my brother fro deth to lyue : for sche wiste not whether it were expedient that hir brother schulde be

¶ Augusti-
nus.

reified / or whether it were Jesu wille : and therefore sche sette hir wordes discretely in this manere of menyng : Lorde / I wote wele that thou myzt reyse hym / and therefore jif thou wilt it schal be done : bot whether thou wilt or none / I committe it to thy dome and not to my presumpcioun. Than seide Jesu to hir that hir brother schulde rise fro deth to lyue : so in general wordes that myzte be taken in tweyne maneres forto prouen hir byleue of the fynal resurreccioun : not specifienge whether he wolde reysen hym at that tyme or none. And therefore Martha / takynge that parte that sche was fiker of after the byleue / seide that sche wiste wele that he schulde rise in the generall resurreccioun at the laste day of dome. And ferthermore at the askynge of oure lorde / whether sche byleued that he seide of hym felse / that he was resurreccioun and lyfe / and of euere lastynge lyffe of alle hem that trowed or byleued sothefastly in hym / sche answered fynally thus : I byleued that thou art criste / goddes sone / that art iscomen in to this worlde for mannis fauacioun. And thanne at the byddynge of Jesu sche went home / and cleped Marie hir sistre in silence / that is to say in softe spekyng / seienge to hir : Oure meistre is comen and clepeth the to hym. And anone sche rose vppe and went to hym.

¶ Loo hou expressely here also is tokened gostly what longeth to the contemplatyf / that is to feeye firste in pees and reste / silence and softe spekyng : and not lowde crienge or grete noyse / as the world vseth. And ferthermore what tyme that oure lorde clepeth hym oute by obedience to cure and gouernaille of othere / as in the office of prelatie : that then by ensauple of Marie anone he ryse by applienge of his wille to goddes wille / loue he neuere so mykel reste / or haue he neuere so mykel likynge

in fwete contemplacioun : that is to vnderftonde / what tyme that he is cleped fo vtterly that 3if he withftood it fchulde fynne dedely by inobedience. Ferthermore we mowe fee by the proceffe of the gofpell the fpecial loue and homelyneffe that oure lorde Jefu had fouerenly to Marye / in that he abode ftille there as Martha firft mette with hym / and wolde not doo as to the reifynge of lazare in to tyme that Marie was comen / and than whan fche was comen and fallynge down at Jefu feete and with fore wepynge teres feide / as hir fifter dide bifore / that 3if he hadde be there here brother hadde not ben dede. Oure lorde Jefu feyng hir wepe that he loued fo fpecially / and alfo the Jewes wepyng that there were at that tyme and were comen to comforte Marye / he wepte alfo and that for thre caufes : firft / for the loue that he hadde to Marye fpecially and to hir fifter and to lazare : alfo / to fchewe the greuoufte of fynne in custome and of the gooftly deth there thoruz that is tokened in lazare / foure dayes dede and buried : and the thridde / for the myfbyleue of hem that there were / the whiche byleued that he myzt haue kepte hym fro deth / bot not that he myzte than reyse hym to lyue a3eyne.

¶ Who fo wole than here ynwardely take hede and byholde how oure lorde Jefu wepeth / the fiftres wepen / the Jewes wepen / 3e and as refoun telleth the difciples wepen / fkilfully he may be ftired to compaffioun and wepyng / at the lefte ynwardely in herte : namely for fynne in custome / that is fo harde to ouercome and ryfe oute of / as oure lorde Jefu fchewed in gooftly vnderftondyng by the grete difficulte that he made as in wepyng and in manere of trobelyng hym felf / wrothe and grucchyng in fpirite / and that tweyne tymes byfore that he reysed lazare : by whom is vnderftonde fynne in

custome / as it is ofte seide / ȝeuynghe ensaumple / as seynt Austyne seithe / that thou that art ouerleyde with the heuy stone of dedly synne / be wrothe and grucche in thy spirite and turble thy self / in this manere demynge thy self gilty : and thenkynghe how ofte thou hast synned worthy euere lastynghe deth / and god of his endeles mercy hath spared the and suffred the : how ofte thou hast herde the gospels forbedynghe synne / and thou hast take none rewarde / but art contynuely contrarye and false to thy firste baptisme : and than so thinkynghe with compunccioun for thy synne / and as in this manere askynghe in thy herte : What schal I doo ? Whider schal I goo ? In what manere schal I alkape this grete synne and dredeful perile of euerelastynghe deth ? Whan thou seiest thus in thy herte / than crist gruccheth in the : for feith gruccheth / and ȝif feith be in vs than is crist in vs : and so in this manere of grucchynghe is hope of vprisynghe. For after this wepynghe and troubylynghe / as the processe of the gospels telleth / oure lorde Jesu asked where they hadden putte lazare : not for vnknowynghe / bot spekynghe in manere of man / and in tokenynghe gostely of a straungenesse of his grace to hem that ben ouerleyde with dedly synne for the tyme. Neuertheles he hath all way compassioun of the synful / and of his mercy is redy to alle tho that wole truely aske it : for after he hadde asked whether thei had put hym / and thei seide aȝen : Lorde / come and see. Than he wepte : and the Jewes that there weren seide : Lo / how he loued hym. And so he schewed the affeccioun that he hath to the synfull / as he seith in the gospels : I came not to clepe the riȝtwis / but the synneres to penaunce.

¶ But now we goo to the berielles or graue of lazare / folowynghe oure lorde Jesu with alle that meyne / that is to fayen the tweyne sustres / Martha and Marie / and the

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apostels / and the Jewes / many that weren there that tyme to comforte the sistres / and / as oure lorde wolde / forto see and bere witnesse of that solempne and worthy myracle. And so we mowe see by deuouzte ymaginacioun hou oure lorde Jesu gothe bfore bytwixe thoo tweyne sustres / talkynge homely with hem and they with hym : schewynge to hym the grete discomforte and sorwe that they hadde of her brother dethe / and specially for also mykel as they dorste not bidde hym come to helpe hem and kepe hym fro deth for drede of the malice of the Jewes / that they knewen hadde conspired in to his dethe / and how they were hizely comforted than of his blissed presence : but neuertheles therewith they hadde grete drede of hym by cause of the Jewes. And than how oure lorde benignely comforted hem azeyn and bad hem not drede of hym / for all schulde be for the beste and at the fader wille.

¶ And so talkynge to gidre they comen to the graue or the berielles / that was keuered with a grete stone abouen. Than bad oure lorde Jesu that they schulde take away the stone : and they abasshed for the grete tendre loue that they hadde to hym / dredynge the horribilite and the stynke of that careyne that it schulde ouzt offende hym / seiden : Lorde / now he stynketh / for he is foure dayes dede : schewynge therby that they hadde none hope of his lyuynge azen. But oure lorde azeynwarde confortynge her byleue and makynge the stone to ben taken away / afterwarde lifynge vppe his eizen to heuene / seide : Fader / I thonke the for thou hast herd me / and sothely I wote wele that thou herest me euer : but I seie this for the peple that here stant that they byleue that thou hast sent me. And whan he hadde seide thus / he cried with a grete voyce : Lazar / come out of thy graue.

¶ A lorde Jesu / what nede was the to crye? Sothely / as feynt Austyn seithe / to schewe in goostly vnderstondynge how harde it is to hym forto rise to lyf of the soule that is ouerleide with the stone of dedly synne in custome. How many ben there / seith feynt Austyne / in this peple the whiche ben ouerleide with this heuy byrthene of wicked custome? Perauenture some heren me that ben ouercome with leccherie or glotonye / that the apostle forbedeth hem / where he seith thus: Wille 3e not be drunken with wyne / in the whiche is leccherye. And they seyenge azen: We mowe not. And so forth of othere grete mysdedes and wickednesses that god forbedeth and holy chirche: whan it is seide to hem: Dothe none of thise / lest 3e perisse: they answeren and seien: We mowe not leue oure custome. A lorde Jesu / reyse these folk as thou reysed lazarus: for thou art sothely as thou seiest / Resurreccioun or vpreysynge and lyf. How heuily this stone of wicked custome ouerleithe men in alle degrees / not onely lered and lewed seculeres / but also religious / nyh by in alle astates. Who so wole speke azenst her wicked customes / he schal knowe sothely by experience and that there is no remedie but onely Jesu. A lorde Jesu / crie to alle these men with a grete voys / that is to seie schewe thy grete myght / and reise hem to lyf of grace / puttynge away that heuy stone of wicked custome / as thou reisedest lazarus: for after thy cry and att thy biddinge he rose vp and went oute of his graue / bot 3it bounden hondes and feet til he was lowfed and vnbounden by the disciples at thy biddinge. This is a grete wonder / as feynt Austyne seithe / to many men: hou he myght goo out of the graue with his feete bounden: bot it is myche more wonder / hou he rose fro deth to lyue / that was foure dayes buryed / and with that body of a stynkyng kareyne.

¶ Augustinus.

¶ Nolite inebriari vino.

¶ Hucusque Augustinus in sententiis.

¶ But what tokeneth all this? seith feynt Austyne. Sothely / this it tokeneth : whan thou doost a grete synne by contempte / thou ert goostly dede : and ȝif thou contynuest customably thereynne / then art thou dede and buried : and whan thou forthinkest with inneforthe and schryuest the and knowlechest thy synne with outeforth / than reysest thou and goost out of thy graue : for it is not elles to fay / go forth oute / but schewe and make known outewarde that is priue with ynneforthe. And this knowlechyng and schewyng of synne maketh oneliche god / crienge with a grete voyce / that is to fay with his grete grace clepyng. But ȝit thouȝ he that was dede be reysed and gone oute of his graue : neuertheles he dwelleth bounden / that is to fay gilty / into the tyme that he be lowfed and vnbounden by goddes mynistres / to whom onely he ȝaf that power / feyng thus to hem : Alle that ȝe vnbynde in erthe schal be vnbounde in heuen.

¶ Nota de confessione et absolutione contra lollardos.

¶ Augustinus.

¶ Alle this seith feynt Austyne in sentence / in the whiche we mowe see opounly a sufficient auctorite aȝenst hem that reprocen confessioun ordeyned by holy chirche / and also the assoillyng of curates / feyng falsely that it is i-nowh generally for euery man forto schryue hym onely in his herte to god / and that preostes or curates of holy chirche haue no more power to assoille of synnes than an othere commune man / but that god all onely assoilleth and none other in his name.

¶ But now leuyng thise false opiniouns / and goyng to the ende of oure forseide processe. What tyme that lazarus was reysed to lyue by oure lorde Jesu / as it is seide / and after vnbounden by his disciples / he and his sistres with grete ioye lowely thonkeden Jesu of that souereyn benefete and ladden hym with hem home to her hous / making mykel myrthe. And than the Jewes that there

weren / wonderynge hizely of that grete myracle / some torneden in byleue to Jesu / and some 3eden and tolde the pharisees that that Jesu hadde done. And so was it publiffhed and openly knowen : in so moche that grete multitude of Jerusalem and the cuntrey there aboute comen to see lazar that was reifed. And than were the princes of the Jewes and the pharisees all confused / and thou3te and casten forto flee lazar / by cause that thoru3 hym many were conuerted to Jesu.

¶ Now thanne forto make a conclucioun of all the proceffe byfore seide of thre deed bodyes reifed by oure lorde Jesu / feynt Austyne seithe in this sentence : Alle thise forseide thinges we haue herde / bretheren / to that ende that they that lyuen goostly kepe hem in lyf of grace : and they that ben dede rise vppe in this manere : first / he that hath synned dedly by assente in herte and is not gone oute by perfourmyng therof in dede / amende hym of that thou3t by repentaunce : and so rise he vppe that was dede withynne the hous of his conscience : also / he that hath performed in dede that he conceyued dedly in thou3te / be he not in despayre / bot thou3 he rose not with ynne forth / rise he with outeforthe : so that he be not ouerleide with the heuy stone of wicked custome. But ferthermore / perauenture I speke to hym the which is ouerleide with that hard stone of his wicked maneres / and combred with the heuyneffe of custome / and so is as soure dayes dede and stynketh : 3it dispayre he not / for thou3 he be depe dede and beryed / crist Jesu is hize of my3t and kan breke all erthely byrthenes / crynge thoru3 his grete grace and makynge hym to lyue / first by hym self with ynneforth / and after takynge hym to his disciples forto vnbynde hym / and so fully restore hym to goostly lyf : so that there schal leue no stenke of synne in his soule goostly / no more

¶ Augusti- than did in lazar reysed bodily. *Hec Augustinus in sen-*
 nus in tentiis.

¶ Ca^m. ¶ Hou the Jewes token her counfeil and conspired
 xxxv^m. aȝenst Jesu into his dethe.

¶ N. B.

After the reysinge of lazar byforeseide / whan the tyme neizede in the whiche oure lorde Jesu disposed to wirke oure redempcioun thoruȝ the schedyng of his preciouſe bloode / the deuel / fader of envie / armed his knyȝtes and his mynistres / and whetted her hertes aȝenst oure lorde Jesu fynally into his deth : and specially by occasioun of his good and vertuose wirkynges / bot fouereynly for the reysinge of lazar envye kyndeled in her hertes more and more / in so mykel that they myȝte no lenger bere her woodnesse withouten excusioun therof aȝenst Jesu. Wherefore the princes and the pharisees gadered a counfeil aȝenst hym : in the whiche counseille Cayphas / bisskop of that ȝere / all thouȝ he mened wikkedly / prophesied sothely that Jesu schulde dye for saluacioun of mankynde. And so haue we here open enfaumple that wicked men and reprovied of god hauen somtyme the ȝifte of prophecie. And so by comoun assent thoo false princes and pharisees in that counseille ordeyned vtterly to sle that innocent lombe Jesu / in to that ende leste alle the peple schulde byleue and trowe in to hym : and than the Romainys as settyng her lawe at noȝt schulde come and destroye bothe her temple and peple. A fooles and folye counsele : haue ȝe not writen of the wise man / that there is no wisdome ne counseill aȝenst god ? And therefore it schall befall in contrarie manere to ȝoure wicked entent / as it is now performed in dede. For there as ȝe slouen Jesu lest the Romaines scholde destroye ȝoure

place and peple / after byfell aȝenwarde that for ȝe flowen **¶** Notable.
 Jefu ȝoure place and peple was destroyed by the Ro-
 maynes / as the storie telleth of destruccioun of Jerusalem
 by Tytus and Vaspafyan. In the same manere it falleth
 ofte fithes in worldes wifdome / that is contrarie to the
 wifdome of god: for ofte fithes oure lorde god torneth
 into the beste that the world demeth as worste and to the
 worste / and specially there as envie is grounde of that
 entente of worldes wifdome: as it is schewed opounly by a
 notable ensauple in Joseph whom his bretheren by envie
 after worldes wifdome solden in to Egipte / as to his
 vndoyng: for they wolde not worschippe hym after his
 sweuene: bot after it torned into the contrarye effecte by
 goddes grace: for that fellynge of hym was occasioun
 and cause of his hiȝe avaunfynge and her lowe submissioun
 to hym and worschippyng. And so it byfalleth all day as
 men mowe see proued by experience in the worldes
 chaungynge.

¶ But nowe leuyng this matere and turnynge to oure
 purpose of the forseide false and envious counseillynge.
 Oure lorde Jefu / euerlastynge wifdome of the fader of
 heuene / to whom may no thing be hidde / knowynge
 this malicious conspyrynge of the Jewes aȝenst hym: for
 also moche as his tyme was not fully comen / in the whiche
 he disposed to suffre deth for mannis saluacioun / and also
 to ȝeuen ensauple / as it is seide in the next chapitre by-
 fore / to flee malice that it encrefed not by dwellynge / he
 withdrowe hym for the tyme fro the Jewes and wente
 in to a cuntre byside desert in to a cite that was cleped
 Effrem / where he dwelled with his disciples a litel whyle /
 that is to saie aboute an seuennyȝt. For as some clerkes
 seien / he reised lazare the friday byfore the passioun sonday /
 whan the same gosspell is radde in holy chirche: and the

faterday feuennyȝt after he was comen aȝeyne in to Bethanye / as the proceſſe folowyng declareth.

¶ Cam.

xxxvj^m.

¶ Matt. 26
et Joh. 12.

¶ N.

¶ Pru-
dencia.

¶ B.

¶ Forti-
tudo.

¶ Temper-
ancia.

¶ Juſticia.

¶ How oure lorde Jeſu came aȝeyne to bethanye the Satirday bifore palme ſonday: and of the ſoper made to him there / and of tho thinges done therat.

OUre lorde Jeſu / fouereyn doctoure and maiſter of alle vertues / not only by worde techynge bot alſo by enſauple ȝeuyng / riȝt as in the proceſſe byfore ſeide / to oure edificacioun he vſed the vertue of prudence in fleyng fro his enemyes / and therby ſchewyng that we alſo ſchullen wiſely withdrawen vs fro the wodenefſe of hem that purfewen vs maliciously / that is to ſaye whan the tyme and the place asketh. So now he vſed the vertue of gooftly ſtrengthe in this turnyng aȝeyn to his enemyes whan the dewe tyme was come / in the whiche he wolde by his fre wille offere hym to the paſſioun / and ſtrongely and myȝtily ſuffre the malice of his purſueres in to the vtterefte ende / that was the harde deth. Thus alſo an othere tyme he vſed temperaunce what tyme he flewe / eſchewyng worldes worſchippe / whan the peple wolde haue made hym her kyng. And aȝeynwarde he vſed riȝtwiſneſſe whan he wolde be worſchipped as a kyng: as it foloweth here after what tyme the peple comen aȝenſt hym with braunches of trees / and othere manere of grete reuerence doynge to hym in the citee of Jeruſalem. And furthermore fouerenly he vſed this riȝtwiſneſſe after whan he entred in to the temple / and there ſcharpely reſproued the falſe couetiſe of preoſtes of the lawe and phariſees: and with a ſcourge drof out the biggeres and the ſelleres of goddes temple. And ſo vſed the lorde of vertues thiſe foure principall vertues / that is to ſeie prudence and temperaunce / ſtrengthe and riȝtwiſneſſe /

for oure doctrine and informacioun in vertues. Wherefore as he schal not be supposed or demed as variant or inconstaunt : no more schal none othere that vseth thise forfeide vertues after discrecioun / as dyuerse cafes asken.

¶ Bot leuyng this matere. Whan oure lorde Jesu / as it is feide / forto offre hym to the passioun in tyme ordeyned of hym bifore the worlde / come aʒeyne to Bethanye / that is to saye the sabott next byfore palme sonday : the whiche place is nyʒe Jerusaleme as aboute the space of two myle : there they maden hym a soper his trewe byloued frendes that weren ful gladde of his aʒeyne comynge / and that in the house of Symounde leprose / that hadde that name for that he was somtyme byfore leprose / bot not at that tyme : for he was heled of oure lorde byfore. And there at that soper were these homely gestes with Jesu / that is to saye lazar / Martha / and Marie hir sifter : and as John noteth specially / Martha serued and lazare satte at the borde with othere that seten also with oure lorde. But Marye / fulle of brennyng loue to Jesu / and tauʒt with ynneforth of the holy goost / toke a ful preciouſe oignement and schedde vpon his hede : and also anoynted his feete : of the whiche preciouſe oignement the swete fauour filled all the house.

¶ Now lete vs abide here awhile and take hede ¶ N. inwardely of the forfeide notable poyntes. And first / hou oure lorde Jesu wolde haue this soper specially in that house of the forseyde Symounde / that was a pharisee / as it is feide byfore / and yn whose house that felse Marye firste anoynted hym with preciouſe oignement and with ynwarde sorwe and bitter teres of contricioun : but now more perfiztly with vnspekeable ioye and full swete teres of deuocioun / and that knewe wele oure lorde byfore. And for that oon skile he chafe that place at that tyme

ſpecially for Maries ſake / as we mowe reſonably ſuppoſe ⁊ for no dowte that ſche loued ſpecially that place in the whiche ſche ſonde firſt that grete grace of forȝeuyng of hir grete fynnes / as it is ſeide ⁊ and ſo it was more likynge to hir there to doo that excellent dede of deuocioun / ſchewynge hir ſeruent loue to Jeſu. Alſo he wolde haue that ſoper in Symounde hous / knowynge his charite and his trewe affeccioun contynuede to hym and to his diſciples / not withſtondynge the frendely reprehencioun before by cauſe of Marye ⁊ and alſo for the more opoun witneſſe of the trewe reynſinge of lazar / that ete and dranke as othere didde in that houſe of the phariſee opounly and in preſence of many Jewes that comen at that tyme thidder to ſee not onely hym ſelf / Jeſu / bot alſo lazar / as John ſpecially telleth.

¶ And ſoo we mowe ſee at that ſoper and in that hous thiſe foure perſones doynge to oure lorde Jeſu trewe ſeruiſe in dyuers maneres / that is to ſaye the mayſter of the hous by charitable hoſpitalite ⁊ lazar by opoun witneſſynge of his godhede ⁊ Martha by beſy myniſtrynge / as longeth to trewe actiſ lyffe ⁊ and marye by ſeruent loue and deuoute worſchippyng / as longeth to hyȝe conſtemplatyf lyffe. Bot on the other ſide we mowe ſee in contrarye manere othere ȝeuyng occaſioun of offence to oure lorde Jeſu by enue / falſe couetiſe / and wrongful demynge ⁊ as enuious Judas / that ſorto coloure his falſe couetiſe / grucchyng as of the loſſe of ſo moche money ſpended in that precious oignement / pretendeth falſely the releuyng of pore men there by ⁊ and ſeyde that it myȝte better haue ben ſolde for thre hondred pens and ȝeuen to hem that neded. And othere alſo / meued by his wordes / but othere weies and in good entente as it ſemed for pore men / grucched and were greetly ſtired

agenst marie as for so grete losse of that preciouſe oignement. But ſche kepynge ſilence / oure lorde answered for hir / as he didde tweyne tymes byfore : now reprehendinge hem and declarynge that goode dede euer to be hadde in mynde / as in anoyntyng byfore of his body in to the buryenge that folowed after.

¶ A lorde Jefu / how forwful and diſcomfortyng was this worde that ſo opounly declared thy deth to marie ſpecially and to alle othere trewe frendes that there weren / but ſouereynly to thy bleſſid moder : for as we mowe ſothely byleue that worde perſid her herte more ſcharpely than eny ſwerde. And ſo than was al the myrthe of that feſte torned in to ſorwe : and namely for alſo myche as they knewen that the Jewes hadde vtterly conſpired in to his deth. But neuertheles that falſe traytour Judas continued in his envious indignacioun : and hereof he toke occaſioun to bytraye him and ſelle hym / as he didde the Wedneſday next folowyng / for xxx^{ti} pens / where of we ſchulle ſpeke here after.

¶ Here mowe we ferthermore note ſpecially to purpoſe that they are of Judas parte that reprehenden almes dedes / offrynges / and othere deuociouns of the peple done to holy chirche / holdinge alle ſuche giftes of deuocioun but folie / and ſeinge that it were more medefull and better to be ȝeuen to pore men. O Judas ! that thus pretendſt with thy mowthe the releuyng of pore men / there as ſothely in the entent of thy herte / that is grounded in envye agenſt men of holy chirche / it perteyneth not to the of pore men but rather thyne owne falſe couetiſe in excuſacioun of thyne nygunrye / that haſt none deuocioun and noȝt wilt ȝeue of thyne owne goode. For experience openly techeth that comounly alle ſuche Judas felawes ben als couetous or more than eny othere : and that ſchal he fynde ſothely in dede

¶ Nota
contra
lollardos.

¶ Nota
bene.

¶ Marc. 12
et Luc. 21.

¶ Pro-
cessus.

who so hath to done with hem in one manere or other. We reden in the gossPELL of oure lorde Jesu in dyuerse places / and specially now here after azenst his passioun / that he reprehended scharpely the scribes and the pharisees ofte sithes / namely of couetise: but we fynde not therfore that euere he badde the puple to withdrawe outhere dymes or offrynges or othere giftes of deuocioun done to hem: but azenwarde badde hem alway doo her dewete after the lawe / and commended her fre deuocioun in offrynges / as it is opounly schewed in the gossPELL of marke and of luke. Whan oure lorde Jesu byhelde hou riche men puttene hire giftes or offrynges to the temple into the arche that was cleped treforie / or a coffre hauynge a hole abouen in manere of stokkes that ben now vsed in chirches / the whiche arche was cleped gazophilacium / and among hem he sawe a pore wydowe offerynge tweyne mytes / the ferthe parte of a sicke / and that was the substaunce of hir lyflode: and than oure lorde / not reprehendynge one or other / bot rather commendynge fouerenly / preysede the pore wydowe for hir grete deuocioun / and seide that hir litel gifte in goddes sijn passed alle the grete giftes of the riche men. Here mowe we see / 3if we take heede to alle the circumstaunces / that by this onely proceffe and sentence of oure lorde Jesu / Judas and his felawes ben sufficiently reproued and confounded in her false opinioun and doctrine azenst holy chirche / seide byfore.

¶ But now leuyng this proceffe turne we azen to Bethanye / ymagynynge hou oure lorde Jesu after the forseide soper in the hause of fymounde went with lazar and his sistres to her hous / the whiche was her comoun hosterye / and namely thoo fewe dayes folowynge in to his passioun: for there he ete on dayes and slepte in nyktes with his disciples: and also his blifed moder with

hir sistres: for alle they worschipden hir souereynly / as worthy was / but specially Mawdelayne / that wolde neuere departe fro hir. Than amonge thoo his trewe frendes oure lorde Jesu / that they schulde not be to myche abasshed or destourbled with that vnkouthe dede to come / tolde hem that he wolde on the morwe goo opounly into Jerusaleme. And thanne were they alle souereynly afferde / and preyeden hym hertely / and his moder namely / that he wolde not putte hym self so vterly in to his enemyes hondes / and semely ferthermore into the deth that was conspired with oute faille aȝenst hym of the Jewes. But oure gode lorde / comfortynge hem aȝenwarde / bad hem drede noȝt and seide: It is the fadres wille that I take this iorney: and he schal kepe vs and so ordeyne for vs at this tyme that ȝe schulle see me among alle myn enemyes in the grettest worschippe that euere ȝe seie me: and they schulle haue no power now aȝenst me: but after that I haue done al that I wole / to morwe at euen we schul come hider aȝeyne sauf and founde. And than thorugh thise wordes they were all wele comforted / but neuertheles all wey dredynge.

¶ Hou Jesu come to Jerusaleme vpon palme sonday.

¶ Cam.
xxxvij^m.
¶ B.

THe sonday after / erly vpon the morwe / oure lorde Jesu disposed hym / as he had seide / to goo into Jerusaleme in a newe manere and an vnkouthe / other weies than euere he did byfore: but to fulfille the prophecie of zacharie the prophete seide to that purpose. And whan he with that litel but blissed companye come to a place in mydde way / that was cleped Bethfage / he sent tweyne of his disciples in to Jerusaleme / and bad hem brynge to hym an asse and her sole that were tyed there in the comune

weye and ordeyned to ferue pore men at her nede that hadde none bestes of her owne. And whan they were brougt / and the disciples hadde leide her clothes vppon hem / oure lorde mekely sette him first a litel while on the asse and after on the foole / ridynge in that fymple array toke his way forth in to Jerufalem. A lorde Jesu / what fyt was this to see the / king of kynges and lorde of all the wolde / ride in fuche arraye / namely in to that solempe citee of Jerufalem ! But sothely this thow dedist / as alle thyne othere dedes / to oure informacioun and enfaumple : for we mowe see and vndirstonde that in this manere of worldes worfchippe takynge thou despisedest fully alle the pompe of veyne worldes worfchippe / hauynge in stede of goldene harneys and curiouse sades and brideles / fymple clothes and hempen halteres.

¶ And whan the peple herde of his comynge / by cause of the grete myracle that was publisched byfore of the reysynge of lazar / they wenten azenst hym and resceyued hym as kyng with ympnes and songes and grete ioie / strawynge in his weie her clothes and braunches of trees. But with this ioie oure lorde Jesu meynede forwe and wepinge : for whan he come nyze the citee he wepte there vppon / seyng bifore the destruccioun therof that came after / and forwynge for here goostly blyndenesse.

¶ Nota
Jesum
quater
fleuisse.

¶ For we schulle vndirstande that / as holy writt maketh mynde / oure lorde wepte notably thre tymes : one tyme / in the deth of lazare / the wrecchednesse of mankynde wherby he is nedede to deye for the firste synne. An other tyme he wepte for the goostly blyndenesse and vnkunning of man : as now at this tyme of hem that dwelled in that citee of Jerufalem that wolde not knowe the tyme of her gracious visitacioun / and therfore after was to come to that citee her vtter destruccioun. The

thridde tyme he wepte the grete trespase and malice of man : and that was in tyme of his passioun / hangynge on the crosse : for he sawh that his passioun was sufficient for sauacioun of alle men : but neuertheles it took not effecte of profizte in alle / for not in reproued and harde hertes and obstynate to doo penaunce / that wole not forthinke hem and amende hem of her synnes. And of this wepynge speketh the apostle poule / where he seith that Jesu in tyme of his passioun with a grete crie and wepynges teres was herde of the fader for his reuerence. And of thise three wepynges tymes speketh holy writte. Also holy chirche maketh mynde that he wepte the ferthe tyme / and that was whan he was a 3ong childe : and that wepyng was forto hyde to the deuele the mysterie of his Incarnacioun. Byholde we now oure lorde Jesu so wepyng / and that not seynnyngly bot effectuelly and largely / with a forwful herte / specially for her dampnacioun with outen ende / with destruccioun temperel of hem and of her citee. And as we mowe sothefastly trowe / his dere moder and all that bleffid companye seenge hym wepe so / my3te not conteyne hem fro wepyng at that tyme : and no more schulde we whan we seen losse of soules.

¶ Thus oure lorde Jesu / ridynge on the asse / and hauynge in stede of princes / erles / and barouns / his pore and symple disciples aboute hym / with his moder and othere deuoute wommen solowynge / entred in to that solempne citee : and also the peple doynge hym greet worschippe / as it is seide bifore. Of the whiche comynge all the citee was greetly stired. And so wente he firste in to the temple and kest out therof biggeres and filleres a3enst goddes lawe / as it is seide here bifore the xxxij chapitre. And there was he standynge opounly in the temple / prechyng

and anfwerynge to the princes and pharisees all the day til it drowe towarde euene. And so he and his / stondynge al the day fastynge after the grete worschippe byfore / there was not one that wolde ones bidde him drynke : wherfore at euen he went with his disciples to his homely hosterye / Bethanye : goynge so symply thoru; the citee with that litel companye that come on the morwe with so grete worschippe.

¶ Nota.

¶ And here mowe we confidre that it is litel to charge and litel force of worldes worschippe / that is so sone done and listly passeth away. But what ioye trowe we that his moder and Mawdeleyne and othere trewe frendes hadden whan they feien hym so worschipped of the peple / and namely at nyȝt whan he was comen with hife / sauf and in prosperite to Bethanye? Sothely he all onely knoweth / oure lord Jesu that is euere blifed with outen ende. Amen.

¶ Cam.
xxxviiij^m.

¶ What oure lorde Jesu dide from palme fonday in to the thorfday after next sewyng.

¶ N.
totum.

OUre lorde Jesu / full of charite and welle of charite / willynge to schewe bothe in worde and in dede his fouereyn charite as wele to his foes as to his frendes / and desiryng that no man schulde be lost / bot alle faue : whan it drowe to the ende of his dedly lyf here / and his passioun tyme was nyh at honde / he trauailed befily in prechyng and techyng opounly to the peple / and specially in these thre dayes : that is to fay firste on the fonday / as it was now last treted / and after on the monday and the tuesday togedir sewyng. In the whiche dayes he come erly on the morwe in to the temple / and there contynuede in prechyng and techyng to the peple and desputyng

with the scribes and the pharisees / and anfwerynge to her
 desceyuable questiouns and many subtile temptynges.
 And so he was occupied fro the morwe in to the euen-
 tyde / whan he went with his disciples to his reste at his
 homely hoftrie with lazar and his sistres in Bethanye / as
 it is seide bifore. But for also myche as it were longe
 proceffe to trete in speciale of alle the materes that tyme
 bytwixe oure lorde Jesu and the Jewes / and lettynge fro
 the purpos that we ben now ynne of the passioun :
 therfore passyng ouer all the parables and ensaumples
 by the whiche oure lorde reprehendede the Jewes / and
 othere proceffe of that tyme in special / we mowe in
 general confidre on the toon side how the princes and
 pharisees / seenge the fauour of the peple to Jesu and
 therfore dredynge to performe her malice aʒenst hym
 opounly / casten sotelly and felly to taken hym in worde /
 outhur aʒenst her lawe or elles aʒenst the tribute payed to
 the Emperoure of Rome : wherby they myʒte accusen
 hym as worthy the deth. But oure lorde / to whom alle the
 priuete of mannis herte is opoun / knowynge the sotelte
 and the malice of hem / answered so wyfely to alle her
 questiouns / and so couertly in trewthe sette his wordes
 that they were sufficiently answered / and ʒit they myʒte
 not haue her entente in eny parte. But at the laste they
 were so confounded that they dorste no more aske eny
 questioun of hym. And than after oure lorde Jesu
 scharpely reprehended the pryde / the ypocrisie / the
 couetise / and othere wicked condiciouns of hem / and
 specially of the scribes and the pharisees / seyenge to hem
 in these wordes : Woo to ʒow scribes and pharisees / that
 louen worldely worschippes in many maneres : and so
 forth of othere vices. Neuertheles there with he badde
 the peple that they schulde kepen and fulfille alle her

o

¶ Nota
 contra
 lollardos.

techynge: but that they schulde not folwe her werkes and yuel lyuynge. At the laſte reherfynge the vnkyndeſſe of the Jewes aȝenſt god in generalle / by name of the citee of Jeruſalem: for alſo moche as he was ſo ofte beſy to gedre hem to gidre / as a henne doth her chekenes / in to the wey of her ſauacioun: and they wolde not. And therfore tellynge hem byfore here deſtruccioun ſolowyng / temperle and euerelaſtyng / he laſte hem and withdrowe him out of the temple: and with his diſciples and othere manye of the Jewes that beleued in hym / he wente in to the mounte of olyuete / where he tauȝte hem more ouer by enſaumples how they ſchulde diſpoſe hem and make hem redy into her laſte ende: and fynally tolde hem of the day of dome: in the whiche goode men that ſchulde be founden on the riȝt half of god ſchulde haue euerlaſtyng lyf / and wicked men on the lyft halfe euerelaſtyng forwe and endeles deth.

¶ Thus made oure lorde Jeſu an ende of his open prechynge to the peple of Jewes on the tueſday to fore euen: and after in priuete ſeide to his diſciples: Wite ȝe wele that after thiſe tweyne dayes paſke ſchal be made / and than mannis ſone ſchal be bitraied ſorto be crucified.

¶ A forweſfull worde was this to alle his trewe diſciples: bot the falſe traytour Judas was glad therof / thenkyng anone by inſtigacioun of Sathanas that was entred in to his herte / hou he myȝte be occaſioun of his deth fulfille his falſe couetiſe. And herevpon he ſlepte not: but anone on the morwe / that was the Wedneſday / whan the princes of preoſtes with the Aldermen and ſcribes weren gadered in Cayphas hous / the biſſhop / ſorto counſeile how they myȝte be ſleiȝte take Jeſu and ſlee hym / bot not in the feſte day for drede of the peple / Judas aſpienge and knowynge this counſeil went to hem and

¶ Tradicio
domini fe-
ria quarta.

proferede to take hym to hem at her wille / so that they wolde mede hym and done hym why. And they / gladdede of this profre / graunted and ordeyned to paye hym thretty grete pens / of the whiche euery peny was worthy ten comune pens / as now oure grote is worthe foure comune pens. And so falskede and couetise / malice and treccherye / were accorded in to the deth of Innocens. And than hadde that false traytoure his couetouse desire of the prise of that forsaide oignement that he grucched fore as losse / that is to seie thre hondred pens. And fro that tyme he souzte oportunyte how he myzte betraye Jesu with oute the presence of the peple. And for this betrayenge of oure lorde vppon the Wednesday is that day resonably ordeyned most of penaunce doyng and abstinence in the weke after friday. This was the processe of the cursed parte / Judas and the Jewes / on that Weddenesday.

¶ Quare
ieiunatur
feria
quarta

¶ But on that othir parte / what didde oure lorde Jesu and his blissed companie that daye we fynde not writen expresse in the gospelle. For sothe it is that he went not in to Jerusaleme ne appered opounly to the Jewes that day. Me thinketh it resonably to be trowed that he was than for the moste parte occupied in prayere for the perfourmyng of redempcioun of mankynde that he come fore : and not only for his frendes that trowed in hym and loued hym / but also for his cruele enemyes : fulfillynge the perfeccioun of charite that he hadde tauht byfore to his disciples in prayere for here enemyes and hem that schulde pursen hem : and therwith knowynge and seenge in spirite the forseide malice of Judas the traytour and the Jewes in that day vtterly kaste aȝenst hym and into his deth. And so skilfully men mowe suppose that in that prayere to the fader specially he seide the psalme *Deus laudem* / that dauid seyde in prophecie of hym and of

Judas and his othere enemyes longe tyme bifore. But than moſt properly it was feide of hym ſelf: not deſiryng by the wordes of that pſalme veniaunce of his enemyes / as it ſemeth after the ſentence of the lettre: bot conformyng his wille riȝtwiſly to the wille of the fader / and prophecieng the riȝtwiſ punyſchyng and vengeance deſeruyng of hem that ſo maliciously conſpired aȝenſt hym and after obſtynatly contynuede in her ſynne.

¶ Alſo for alſo moche as that was the laſte day that he thouȝt to dwelle in that manere of bodily conuerſacioun with that good and byloued meyne / lazar and his ſiſtres / he occupied hym that day the more ſpecially with hem in goſtly comforte of hem by his edificatyf and holy wordes / as he was wont alway to doo: but now at more leyſer to ſtrengthe and confort hem aȝenſt the grete ſorwe that was to come after by cauſe of his paſſioun. And ſouereynly / as we mowe trowe / in homely comunyng with his bliſſed moder to hir ſpecial comforte: and alſo with Magdeleyn ſpecially / that euere was thruſty to drynke of his ſwete goſtly wordes: of the whiche he ȝeue vs inwarde taſte and ſauour / Jeſu criſt / bliſſed with outen ende. Amen.

¶ Ca^m.
xxxix^m.

¶ Of that worthy ſoper that oure lord Jeſu made the nyȝt byfore his paſſioun / and of the noble circumſtauncis that biſel therwith.

WHan the tyme came in the whiche oure lorde Jeſu hadde diſpoſed / of his endeles mercy / forto ſuffre deth for man / and to ſchedde his preciouſe blood for his redempcioun / it liked hym firſt to make a ſopere with his diſciples as fore a mynde euere laſtyng of his grete loue to hem and all mankynde: and forto fulfillle the figure of the olde

lawe and bygyne the trewthe of the newe lawe / and performe the mysteries that were to come of his preciouſe paſſioun. This ſoper was ſouereynly worthy and wonderſulle / and grete and wonderful thinges weren done theratte. Wherefore 3if we here take good entente with inward deuocioun therto and to tho thinges that oure lorde Jeſu didde theratte / that curtayſe lorde wole not ſuffre vs goo faſtynge therefro: but he ſchal feden vs of his grace / as we triſtely hope / with myche gooftly comforte thereof. We ſchulle vnderſtonde that foure thinges ſpecially byfelle at this ſopere: of the whiche inwarde meditacioun ſchal by reſoun ſtire oure loue to oure lorde Jeſu / and kynde the goftly fyre of oure deuocioun. The firſte is that bodily ſoper and the manere therof in fulſillynge of the lawe. The ſecounde is the waſchyng of the fete of the diſciples by oure lorde Jeſu. The thridde is the ordinaunce and the conſecracioun of that preciouſe ſacrament of his bleſſed body. And the ferthe is that noble and fructuouſe ſermoun that he made to his diſciples. Of the whiche foure we ſchulle ſpeke and ſee by proceſſe and in ordre. As to the firſte / that is the bodily ſoper / we ſchulle haue in mynde that petir and John / at the biddyng of oure lorde Jeſu / 3eden in to the citee of Jeruſalem to a frende of theires / that dwelled in that parte of the citee that was cleped mount ſyon / where there was a large houſe on loſte ſtrawed and able forto make this ſoper inne. And ſo after / oure lorde Jeſu with the othere diſciples entrede in to the citee and came to the forſeide place on the thorſday towarde euen.

¶ Nota
quattuor
meditanda.

¶ Primum
De cena.

¶ Now take hede and byholde with all thy mynde / thou that redeſt or hereſt this / all that ſolowen that ben tolde / ſpoken / or doon: for they ben ful likyng and ſteryng to grete deuocioun. For in this proceſſe is the moſte

strengthe and goostly fruyte of alle the meditaciouns that ben of the blissed lyf of oure lorde Jesu : principally for the passyng tokenes and schewynges in dede of his loue to mankynde : wherfore here we schulle not abregge as we haue in othere places / but rather lengthe it in processe.

¶ Nota de
Johanne
euangelista.

¶ Now than byholde oure lorde Jesu / after he was comen to the forseide place / hou he stant in some parte bynethen / spekyng with his disciples of edificacioun / and abydinge til it was made redy for hem in the forseide hous alofte. And whanne alle thinges weren redy / feint John / that was moste homely and famylier with oure lorde Jesu / and that befily went too and fro to see that all that neded were ordeyned and done / came to hym and seide : Sire / 3e mowe goo to fopere whan 3e wole : for alle thinges ben redy. And than anon oure lorde Jesu with the xij apostles went vppe : bot John allgate next hym and by his side with oute departyng : for there was none that so truely and famyliarly drow3 to hym and folowed hym as he didde : for whan he was take he folowed hym whan othere fledde / and was presente at his crucifienge and at his deth : and after he laste him nou3t til al was done and he was buried : and so at this fopere he satte next hym / thou3 he was 3onger than othere. What tyme thanne oure lorde Jesu with the xij apostles came vppe to the borde where vppon thei schulde ete : first stondyng there aboute they deuoutely seiden graces / and after he hadde blissed they feten downe alle aboute that borde / but John next Jesu / and that vppon the grounde / as the manere was of olde men byfore.

¶ Nota de
tabula in
cena.

¶ But here we schulle vnderstonde also that that borde was square / as men supposen / made of dyuerse bordes ioyned to gidre : and / as men seien that han seen it at Rome in the chirche of lateranensis / it conteyneth in

euery parte of the foure square the space of tweye armes lengthe and somwhat more : so that in euery side of the square borde thre disciples seten / as men supposen / thouȝ it were streijtely / and oure lorde Jesu in some angule : so that they alle myȝte reche in to the myddes and ete of one disshē : and therefore they vnderstode hym not what tyme he feide : He that with me putteth his honde in to the dische or dobeler / he schal betraye mee. Thus we mowe ymagyne and suppose of the manere of her sittynge at the borde.

¶ Also we mowe vnderstonde in the etynge of the paske lombe that in that tyme they stoden aboute the borde vpper riȝt / haldynge staffes in her hondes / after the biddynge of moydes lawe / that oure lorde come to fulfille : so that thouȝ they stoden in that tyme / neuertheles they seten also in other tyme / as the gospell telleth in dyuers places : and elles myȝte nouȝt John haue leide his heued and rested hym in manere of ligginge vpon the brest of Jesu.

¶ What tyme the paske lombe was brouȝt to the borde / roasted after the lawe / oure lorde Jesu / that was sothefaste lombe of god with outen weme of synne / and that was in myddes of hem / as he that serueth and mynystreth / toke the lombe in his blissed hondes and kutte it and departed it and ȝaf to the disciples / biddynge hem eten gladly and confortynge hem with louely chere. Bot thouȝ it so was that they eten as he badde : neuertheles comforte they myȝte none haue / for also moche as they dredde all wey lest there schulde falle ouȝt aȝenst her lorde in that nouelte. And so as they eten he tolde hem the sorwful dede more opounly and feide : I haue desired forto ete with ȝow this paske lambe byfore I suffre the deth / for sothely on of ȝow shal betray me. This speche went to her hertes as an scharpe swerde. Wherefore they cesseden of etynge and

¶ Agnus
paschalis.

loken den eche on othere / and feiden to hym : Lorde / whether I be he ?

¶ Here 3if we take good hede we oweth to haue ynward compassioun / bothe of oure lorde Jesu / and also of hem : for it is no dowte they were in ful greet sorwe. But the traytour Judas lasfe not of etynge / for thise wordes of betrayenge schulde not seme as perteynynge to hym.

¶ Than John at the instaunce of Petir asked of oure lorde and seide : Lorde / who is he that schal betraye the ? And oure lorde Jesu priuely tolde hym / and / as to hym that he loued more specially / specified who was that traytour. And John thereof gretly astroyed / and wounded with grete sorwe to the herte / nou3t wolde telle Petir / but turned him to Jesu and softely leide down his heued vppon his bliffed breest. And / as seynt Austyn feith / oure lorde wolde not telle Petir who was the traytoure : for and he hadde wiste / he wolde haue al to toren hym with his teeth.

¶ Augustinus in Omelia dixit Jesus Petro.

¶ Nota de contemplativis.

¶ And as the same feint Austyn feith / by petre ben figured and vnderstande thei that ben in actyfe lyffe : and by John they that ben in contemplatyf. Wherefore we haue here doctrine and figure that he that is contemplatyf meddeleth hym not with foreyn worldely dedes : and also he secheth not vengeaunce with outeforthe of the offences done to god / but is sory with ynneforth in his herte : and torneth hym onely to god by deuoute prayeres / and the more faddely tornynge hym and drawynge hym to god committeth alle thing to his disposicioun and ordynaunce. Thou3 it so be that he that is contemplatyf somme tyme goth oute by 3ele of god and profite of mannys soule / as whan he is cleped therto. Also in that that John wolde not telle peter that he badde hym aske of the traytour / we mowe vnderstonde that the contemplatyf schal not reuele

the priuete of his lorde : as it is writen of seynt Fraunceys : ¶ *Nota de sancto Francisco.*
 that priue reuelacions he reueled not with oute forthe /
 bot what tyme that nede made hym fore hele of mannis
 foule / or the fterynge of god by reuelacioun meued him
 therto.

¶ Now forthe in oure processe / byholde we the grete
 benignyte of oure lorde Jesu that so homely suffereth his
 derlynge John enclyne and reste vppon his blissed breest.
 Lorde / hou tenderly and trewely they loueden to gidre !
 This was a fwete reste to John / and a profitable to alle ¶ N.
 cristen soules : in the whiche / as clerkes seyn / he drank
 of that welle of euerelastyng wisdome the precioufe drynk
 of his holy gospels / with the whiche after he comforted
 all holy chirche and 3af it as triacle a3enst the venyme of
 dyuerse heretikes. Byholde we ferthermore othere dis-
 ciples ful sory of the forseide worde of betrayenge of oure
 lorde Jesu / not etynge bot lokynge echone on othere / as
 they that wiste not what counseile or comforte they myzte
 haue in this caas. And thus moche at this tyme suffiseth
 touchynge the firste article of that bodily soper / and of the
 etynge of the Paske lombe in fulfillynge of the lawe and
 endynge of the figure that oure lorde Jesu didde it fore.
 And as clerkes seien / we fynde not that oure lorde ete ¶ N.
 flesche in all his lyf / bot onely at this tyme in etynge of
 that lambe / more for mysterie than for bodily fode.

¶ Touchynge the secounde poynt / that is the wasch- ¶ *Secundum : Pedum ablucio.*
 ynge of the disciples feet. We schulle vnderstande that
 after the forseide processe oure lorde Jesu rose vppe fro the
 forseide soper / and also his disciples anon with hym / vn-
 wetyng what he wolde doo ferthermore / or whider he
 wolde goo : and than went he with hem downe in to the
 neither hous / vnder the forseide losse / as they seien that
 han seen that place. And there he badde alle the disciples

fitte adowne / and made water be broujt to hym : and than he caste of his ouerclothes / that weren peraunter cumbrose and lettynge to that he thoujte doo / and girde hym with a lynnene clothe / and putte hym self water in to the bafyne that was of stone / as men sayen / and bare it and fette it byfore Petres feete / and kneled down forto wasche hem. But Petir gretly abasched and astonyed of that dede / as no wonder was / firste forsoke to haue that seruise of his lorde as inconuenient to hym : but after he herde his threte that elles he schulde haue no parte with hym in blisse / turned his wille into better and mekely suffred hym to done his wille.

¶ Medita-
cio.

¶ Now 3if we 3eue here good entent to the dedes of oure lorde Jesu and all that foloweth in this tyme / fothely we mowe with grete wonder be stired specially bothe to the loue and drede of hym. For what was that to see the kyng of blisse and that hi3e lorde of maiestie knele down and bowe hym to the feete of a pore fiffhere / and so forthe to alle othere that there seten aboute : and so with thoo blissed handes wasche her foule feete and after tendirly wipe hem / and more ouer deuoutly kisse hem. Sothely he that was fouereyne mayster of mekenesse schewed vs in this dede and taujt vs a perfijt lessoun thereof : and 3it more ouer in that he didde the same lowe seruice to his treytour commendeth fouereynly his passynge mekenesse. But wo to that harde herte / 3e harder than the adamaunde or eny othir thing hardeste : that melteth not or softeth not with the hete of so grete fire of charite and profounde mekenesse / and that dredeth not that lorde of maieste in that dede : but 3eynewarde frowardely thenketh and procureth dethe and destruccioun of hym that euere was so innocent and so trewe louynge. Wherefore it is bothe wonderfull and dredfull the grete benygnyte and meke-

¶ Nota
humili-
tatem
domini
Jesu.

neſſe of oure lorde Jefu / and the grete obſtynafie and malice of that traytour Judas azeynwarde.

¶ Whan this waſchyng was done in myſterie / as it is feide / he went azen vppe to the place of the forſeide ſopere ⁊ and whan he was ſette with hem / he tolde hem the cauſe of the forſeide dede ⁊ and that was that they ſchulde folowe hym in mekenefſe eche to other / as he 3af hem enſauple that was her lorde and maiſtre ⁊ and that they ſchulde not onely waſſhe othere feete / but alſo forzeue trefpafes done to othere ⁊ and wille and doo good to othere / as it is vnderſtande by his wordes that folowen after whan he feide to hem : 3if 3e knowe thiſe that I haue done to 3ow / 3e ſchulle be bliſſed 3if 3e fulfille hem in dede. ¶ Here alſo afir the firſte meſſe that was the paſke lombe / as it is feide bifore / whan they were waſſhen and made clene / he ſerued hem withe the ſecounde meſſe of his owne precious body / that was deynthe of alle deynthees : as men vſen in bodily fedyng and feſtes / firſt to be ſerued with boyſtous and homely metes / and after with more delicate and deynthees. ¶ Where of foloweth here after touchyng the thridde article.

¶ As anemptes the thridde article of that hi3eſt ſacrament of Jefu preciouſe body / lyſte we here vppe oure hertes fouereynely / and bythenk we inwardly / wonderyng of that moſte worthy dignacioun and vnſpeakeable incomprehenſible charitee / thorugh the whiche he bytoke hym ſelf to vs / and laſte to vs in to mete and gooftly fode / makynge and ordeignynge that preciouſe ſacrament in this manere. ¶ Whan he hadde waſche his diſciples fete and was gone vppe azeyn with hem there he byfore ſatte at the ſopere / as it is feide / as for an ende of the ſacrifices of the olde lawe and bygynnyng of the newe teſtament / makynge hym ſelf oure ſacrifice / he toke brede in his

¶ Pro-
ceſſus.

¶ N.

¶ Tercius
articulus.

¶ B. N.

holy handes and lifte vp his eizen to his fader / al myȝty god / and blessed the brede and feide the wordes of consecracioun there ouere : by vertue of the whiche wordes brede was turned into his body : and than he ȝaf it to his disciples / and feide : Taketh and eteth / for sothe this is my body that schal be taken and ȝeuen for ȝowe. And after in the same manere takynge the chalys with wyne / feide : Taketh and drinketh alle here of / for this is my blood that schal be outschedde for ȝow and manye in remissioun of synnes. And after he ȝaf hem power of that consecracioun and alle preostes in hem / and feide : This doth ȝe as ofte as ȝe take it in mynde and commemoracioun of me.

- ¶ Take now good hede here thou cristen man / but specially thou preost / how deuoutly / how dyligently and trewely thy lorde Jesu criste firste made this preciouſe sacrament : and after with his blifſed handes mynystred it and communed that blifſed and his byloued meigne.
- ¶ N. And on the tother ſide take hede with what deuoute wondre firſte they ſeie hym make that wonderfulle and excellent ſacrament : and after with what drede and reuerence they toke it and reſceyued it of hym. Sothely at this tyme they leſte al their kyndely reſoun of man / and onely reſtede in trewe byleue to alle that he feide and didde / byleuyng with oute eny dowte that he was god and myȝt not erre. And ſo moſte thou doo that wolt ſele and haue the vertue and the goſtly ſwetneſſe of this blifſed ſacrament.
- ¶ B. This is that ſwete and preciouſe memoriale that ſouereynly makith mannis ſoule worthy and pleſyng to god alſo ofte as it is dewely reſceyued / other by trewe deuoute meditacioun of his paſſioun / or elles / and that more ſpecially / in ſacramentale etyng there of. Wherefore by reſoun this excellent ȝiſte of loue ſchulde kyndeſe mannis ſoule and enſlawme it all holy

in to the 3euer therof / oure lorde Jesu crist: for there is no thing that he myȝt 3eue and leue to vs more derȝ worthe / more fwete / or more profitable than hym self. For with outen eny dowte he that we rescyeuen in the sacrament of the auȝter is he that selue goddes sone Jesu / that took flesche and blood and was borne of the virgyne marye: and that suffred deth on the crosse for vs / and roos the thridde day to lyffe: and after steyhe vp into heuene / and sitteth on the fadres riȝt side: and that schal come at the day of dome and deme all mankynde: in whose power is bothe lyf and dethe: that made bothe heuene and helle: and that onely may faue vs or dampne vs euer with outen ende. And so he that self god and man is conteyned in that litel ooste that thou seest in forme of brede: and euery day is offred vp to the fader of heuene for oure gostly hele and euer lastyng saluacioun. This is the trewe byleue that holy chirche ¶ N. hath tauȝt vs of this blissed sacrament.

¶ But ȝit more ouer lete vs sitte a litel lenger at this worthy lordes borde / Jesu: and take we hede ynwardely to oure gostly fode and comferte / more specially of that preciouſe and most deynteth mete that is there sette byfore vs / that is the blissed body of oure lorde Jesu in this holy sacrament bifore seide. And so by inward consideracioun taste we the swetnesse of this heuenly foode / hauynge firſte in mynde the gracious and resonable makynge and ordynaunce of that blissed sacrament: and after the grete worthynesse and merveillous worchyng there of in chofen foules to comferte and strengthinge of oure feithe. As anemptes the firſte poynte / we schulle ¶ Primum. vnderſtonde that all myȝty goddes sone / the ſecounde perſone in trinite / wyllynge of his ſouereyn charite and endeles godeneſſe to make vs pertyneres of his godhede

he toke oure kynde and by came man to make men as goddes. And ferthermore that he toke of oure kynde that was flesche and blode: al he 3af to vs for oure hele and oure saluacioun: for he offred to his fader of heuene vppon the auzter of the crosse his blifsted body for oure reconfilynge: and he fchedde his precious blode in to prife forto bygge vs oute of oure wrecched thraldome / and to wasshe vs and make vs clene of all synne. And for also mykel as he wolde that the mynde of that hize grete benefice schulde dwelle in vs euerlastyngly / he 3af to alle trewe cristen puple his body in to mete and his blode in to drynke / vndir the likkenesse of brede and wyne / in manere as it is seide bifore in the firste makynge of this blifsted sacrament.

¶ But now here byholde we inwardely and take we gode hede what wonder thing it was to the apostles than to see oure lord Jesu / verray man as they were / sittynge with hem bodily: and there with holdynge in his hondes that self body in that that femed to hir bodily sxt nouzt elles bot brede: affermynge thus sothely: This is my body that schal be 3euene for 3ow: and also of that that in the Chalice femed onely verray wyne: This is my blood that schal be fchedde for remissioun of 3oure synnes. And so that felfe body that they seizen with hir bodily eyze byfore hem was sothely vndir that fourme of brede: and that felfe blode that was alle hole in his bodye was there in that chalice in the forme of wyne. But than was not that brede as it femed / and as it was byfore the wordes of consecracioun: ne wyne as it femed in selue manere: but only the liknes or the forme of brede and wyne / conteynynge verrey cristes flesche and blode / as it is seide. But what mannys refoun or witte myzt comprehende this at that tyme? Sothely / none. And therfore

the trewe apostles at that tyme laften alle her bodily refoun and witte / and rested only in trewe byleue to her lordes wordes / as it is seide bfore / saue Judas that was reprobued for his falskede and mysbyleue / and therefore he resceyued that bliffed Sacrament in to his dampnacioun. And so done alle thoo that bene nowe of his parte: the whiche falsely byleuen and seien that the holy Sacrament of the au3ter is in his kynde brede or wyne / as it was bfore the consecracioun / bycause that it semeth so to alle her bodily felynge / as in sizte / taste / and touchynge. The whiche ben more reprouable as in that parte than Judas: for they seen not Jesu bodily byside that sacrament as he didde: and therefore it is lizter to hem forto byleue / and more to here dampnacioun 3if they byleued not / as god hym self and holy chirche hathe tau3te: namely / sithe that trewe techynges of this bliffed sacrament hath be holden stedfastly so manye hundred 3ere / and of so many holy men / martires and confessoures / and othere trewe cristen men: the whiche in to her laste dayes stoden with outen doute in this feithe and dei3eden therynne. The whiche feith is this in schorte wordes: that the sacrament of the au3ter duely made by vertue of cristes wordes is verrey goddes body in forme of brede / and his verray blode in forme of wyne: and thou3 that forme of brede and wyne seme as to alle the bodily wittes of man brede and wyne in his kynde as it was bfore: neuertheles it is not so in sothenesse / bot onely goddes flesche and blode in substaunce. So that the accidentes of brede and wyne wonderfully and myraculoufly / a3enst mannis refoun and the comoun ordre of kynde / ben there in that holy sacrament with oute her kyndely subiecte: and verray cristes body that suffred deth vppon the crosse is there in that sacrament bodily

¶ Fides
sacramenti.

vndir the fourme and lickeneffe of brede / and his verray blode vndir likneffe of wyne substanciallye and holly withouten eny feynynge or disceyte / and not onely in figure as the false heretike seithe.

¶ Nota.

¶ These termes I touche here so specially by cause of the lewed lollardes that medlen hem aȝenst the feith falsely. And more ouer this feith of this excellent sacrament / tauȝt by holy doctoures and worthy clerkes / is confirmed by many maneres of myracles / as we reden in many bookes and heren all day preched and tauȝt. But here lawheth the lollarde and skorneth holy chirche in allegeaunce of suche myracles / haldynge hem bot magge tales and feyned illusiouns: and by cause that he tasteth nouȝt the swettenesse of this precious sacrament / ne feleth the gracious worchyng thereof in hym self / therfore he leueth nouȝt that eny othir dothe. But here in confusioun of alle false lollardes / and in comferte of alle trewe loueres and worchipperes of this holy sacrament / and principally to the louynge and honour of the hiȝe auctor and makere there of / oure lorde Jesu / I schal feie more ouer somwhat in specielle that I knowe sothely of the gracious worchyng in sensible felynge of this blissed sacrament: the whiche marveylous worchyng and felynge abouen comoun kynde of man scheweth and pro- ueth fouereynely the blessid bodyly preface of Jesu in that sacrament.

¶ There is one persone that I knowe now lyuynge / and perauenture there ben many that I knowe not in the self degre or hiȝere / the whiche persone often tymes / whan oure lord Jesu voucheth fause to touche hym of his grace / in trefynge of that blissed sacrament with the ynwarde sight of his soule and deuowte meditacioun of his precious passioun / sodeynly feleth also schied in to the self body

a ioye and a likynge that passith with oute comparifoun the hyzeste likynge that eny creature may haue or fele as by way of kynde in this lyf: thoru; the whiche ioye and likynge alle the membres of the body ben enflawmed of so delectable and ioyfulle an hete / that hym thinketh sensibly all the body as it were meltynge for ioye / as wax dothe anentes the hote fyre: so ferforth that the body myzt not bere that excellent likynge / bot that it scholde vtterly faille / nere the graciouse kepynge and susteynynge of the toucher / oure lorde Jesu / abouen kynde.

¶ A lorde Jesu / in what delectable paradyse is he for that tyme that thus feleth that blessed bodily presence of the in that preciouſe sacrament: thoru; the whiche he feleth him sensibly / with vnspekeable ioye / as he were ioyned body to body? Sothely I trowe that there may no man telle it or speke it: and I am siker that there may no man fully and sothfastly knowe it / but onely he that in experience feleth it: for with outen doute this is specially that hidde manna / that is to say aungelles mete / that no man knoweth bot he that feleth it / as seynt John therof witneſſith in his apocalipſe: and he that sothfastly feleth it may wele ſaye with Dauid the prophete / ſouereynly reioyſynge body and ſoule / herte and fleſche / in god alyue: *Quam magna multitudo dulcedinis tue domine / quam abscondisti timentibus te*: A lorde Jesu / hou mykel is the multitude of thy ſwettenesse / that thou haſt hidde to hem that in trewe loue dreden the.

¶ Thus haue I vnderſtonden of the forſeide graciouſe / wonderſulle / and myraculouſe worchyng of oure lorde Jesu / ſchewynge ſenſibly his bliſſed / dilectable bodily presence in that moſt excellent ſacrament of the au;ter / in manere as the forſaide perſone that feled it myzte telle it ſo in partye / and as I kouthe ſhortely and inperſyztly

P

write it. The whiche myraculouſe worchyng to myn vnderſtondyng / hauyng conſideracioun to alle the circumſtaunces therof / paſſeth many grete myracles that we reden ſchewed in this holy ſacrament: in alſo myche as the witte of that bodily felyng paſſeth in certeyne the witte of ſiȝt / and hath leſſe of ſtraunge likneſſe and more of the ſelf ſothefaſtneſſe. For what tyme that oure lorde Jeſu criſt appereth in that bliſſed ſacrament to ſtrengthinge of byleue / or to comforte of his choſen derlynges / outhere in likneſſe of a litel childe / as we reden that he didde to feynt Edward / kyng and confeſſour / or elles in a quantite of fleſche al bloody / as it is writen in the lyf of feynt gregore and in othere places: ſothe it is that that bodily likneſſe / ſeyen in that quantite / accordeth nouȝt with the verray bodily quantite and ſchappe of oure lorde that heng on the croſſe / and that is ſothely in that ſacrament hidde fro the bodily ſiȝt. Bot he that ſeeth that graciouſe ȝiſte byfore ſeide hath none ſtraunge bodily ſiȝt of eny likneſſe othere than the ſacrament in trewe byleue: but in his ſoule / liȝtened thorow ſpecial grace / he ſeeth inwardly with ſouereyne ioye that bliſſed body of Jeſu / riȝt as he henge on the croſſe / with outen eny diſceyte: and therwith alſo in body he ſeeth ſenſibly the bodily preſence of oure lorde Jeſu / in manere as it is ſeide bifore / with ſo grete ioye and likyng that there can no tonge tellen it fully / ne herte vnderſtonde it / bot only he that ſeeth it. And as it ſemeth / that ioyeful felyng in the body is like to that that holy chirche ſingeth of the apoſtles and diſciples at the feſte of Pentecoſte / whan the holy gooſt was ſent to hem ſodenly in the likneſſe of fire with outeforth and vnſpekeable ioye in her bodyes with ynneforthe: that is that her bowelles filled with the holy gooſt ioyede ſouereynly in god: and ſo may he that hath that

¶ Impleta
gaudent
viscera.

forfaide gracious gifte sothely feie in that tyme with dauid in special manere and hiȝe graciouse felynge: *Cor meum et caro mea exultauerunt in deum uiuum* / My herte and my fleische reioysede hem fouerenly in to the presence of god alyfe / Jesu / that blessed be euere and fouereynly for this hiȝe gifte of grace. Amen.

¶ Ferthermore touchynge the ferthe article. Take ¶ **iiij articulus.**
 hede / thou cristen soule that hast eny liȝt withyn the of the fire of loue / how this fouerayne scole mayster / Jesu criste / made to his disciples a noble fermoun fulle of gostly swetnesse and brennyng coles of loue and charitee. For whan he hadde ȝeuē that blissed sacrament to his disciples and / amonge othere / of his hiȝe charitee to his enemye / that wicked Judas / he seide to hym: *Quod facis* / that thou ¶ **N.**
 purpofest to do / *fac cicius* / do it anone: als who seithe: I wote where aboute thou ert / and therfore delyuere the by tyme: vnderstondynge his bytrayenge. But there was none of his othere disciples that wiste to what ende that Jesu seide thoo wordes. And anone this curfed treytour wente forthe to the princes of preostes / to whom he had solde hym the Wednesday byfore / as it is seide / and asked of hem companye to take hym.

¶ And in the mene tyme oure lorde Jesu made this forseide longe and worthy fermoun to his disciples. Of the whiche profitable sentence / firste commendynge pees to his disciples / we mowe vnderstonde alle the effecte comprehended schortly that he ensourmed hem specially and betauȝte to hem with pees thre principal vertues / that is to seie: seithe / hope / and charite. Firste he bytauȝt to ¶ **¶ Caritas.**
 hem charite ofte sithes and most besily whan he seide: *Mandatum nouum do vobis* / I ȝeue ȝow a newe maundement / and that is that ȝe loue to gidre / *ut diligatis inuicem. In hoc cognoscent omnes* / and also in this one thing soue

reynly alle men schulle knowe / *quia mei discipuli estis* / that 3e ben my disciples / *si dileccionem habueritis ad inuicem* / 3if 3e haue loue eche to other. And after how they schulde trewely kepe this charite by worchynge in the loue of hym / he seide to hem thus : *Si diligitis me / mandata mea seruare* / 3if 3e loue me / kepeth myn hestes. And also after : *Qui diligit me / sermonem meum seruabit* / whofo loueth me / he schal kepe my worde / *et pater meus diligit eum* / and than schal my fader loue hym / *et ad eum veniemus et mansionem apud eum faciemus* / and we schulle come to hym and dwelle with hym. And in other dyuerse places specially he commendeth to hem charite and pees as a principall byquest in his testament at this tyme / as the proceffe of the gospel telleth.

¶ Fides.

¶ In feithe also he enformed hem and stabled hem more perfitey in byleue of his godhede / seienge in these wordes : *Non turbetur cor vestrum neque formidet* / be not 3oure hert troubled and drede it not : *Creditis in deum et in me credite* / for as 3e byleuen in god / so 3e moſte byleuen in me. And after he tauzt hem in this byleue / that the fader and he ben one god / and thou3 he be lesse than the fader after the manhede / neuertheles he is euere euene with the fader after the godhede : and therfore he reprehendith Philippe that badde hym schewe hem the fader / and seide : *Qui videt me / videt et patrem* / that whofo seeth me / seeth the fader. And after in conclusioun of this feithe he seide to his disciples : *Non creditis quia ego in patre et pater in me est* ? leue 3e not that I am in the fader and the fader is in me ? *Alioquin propter opera ipsa credite* / elles for tho werkes that 3e seen byleueth.

¶ Spes.

¶ In hope also he comforted hem in many maneres : and firste touchynge the effecte of preyer / seyenge to

¶ Primum.

hem in these wordes : *Si manseritis in me / et verba mea in*

vobis manserint : quodcumque volueritis petetis et fiet vobis / 3if 3e dwelle in me and my wordes abyden stedfastly in 3ow / what so euere 3e wole aske it schal be 3ouen 3owe. Also he comfortede her hope azenst tribulaciouns and hate of the worlde / feyenge thus: *Si mundus vos odit / scitote quia me priorem vobis odio habuit /* 3if the world hate 3ow / witeth wele that it hated me firste byfore 3owe. And so forthe as the tixt telleth / comfortynge her hope in pacience of persecucioun by ensaumple of hym selfe that was her lorde. In the thridde manere he comforted hem ¶ **Secundum.** to hope with oute despeyre by cause of the withdrawynge fro hem of his bodily presence / tellinge hem bifore that they schulde haue grete forwe for the absence of hym thor3 his harde deth / but afterwarde that forwe schulde be torned into endeles ioye by his glorious resurreccioun and ascencioun to the fader / and sendynge of the holy goost to hem: the whiche souereynly scholde comforte hem in alle difese and teche hem alle sothesastnesse. And than he concluded in thise wordes: *Hec locutus sum vobis / ut in me pacem habeatis /* alle thise wordes forseide I haue spoken to 3ow / vnto that ende that 3e haue pees in me. *In mundo pressuram habebitis : sed confidite / ego vici mundum /* in the worlde 3e schulle haue forowe and angwisch: but tristeth wele by fadde hope: for I haue ouercomen the worlde: als who feye: And so schulle 3e.

¶ And after this oure lorde Jesu turned his speche to the fader / lifynge vppe his louely eizen to heuene / and commendynge firste hym self after the manhede / and after prayenge tenderly for his disciples: and ferthermore preyenge not only for hem / bot also for all hem that schulde byleue on hym after thor3 her worde: and into that ende at the laste that alle my3te be oned to gidre in trewe loue and charite / as the fader in the sone and the sone in the

fader / and so they alle in one : god / fader / and sone / and holy gooft.

¶ B. N.

¶ A lorde Jesu / how wonderfully perceden these forseide wordes the hertes of thy disciples : for sothely they loueden the so feruentlye that they myzt nouzt haue boren hem / ne had ben the special preferuynge of thy grace. And so who so hath grace inwardely to bythenke and diligently to discusse alle the proceffe of this blissed and worthy sermoun / skilfully he schalbe stered in to the brennyng loue of Jesu / and likyngly reste in the swetnesse of his blissed doctrine. And on that other side / who so taketh hede to his disciples how they stonden sorwfully hangynge doun her heuedes and wepyng and hizely slyhyng / resonably he may be stired to grete compassioun / and specially for John / that was moste familiar with Jesu / and that toke goode hede specially bifore othere to alle that Jesu spake / as he was chosen by special grace onely to write sothely thoo forseide swete wordes of Jesu to edifieng of all holy chirche and oure hize comforte.

¶ N.

¶ B.

¶ Ferthermore amonge othere wordes of Jesu we reden that he seide to his disciples : Risen vp and go we hens. A dere god / what drede then entered in to hem / not knowynge whider they schulde goo / and gretely dredene of his departynge fro hem. Neuertheles he spake to hem afterwarde / fulfillynge the proceffe of his sermoun goynge by the weye / and they befily takynge hede to it. Now byholde how the disciples folowen hym in the manere of chykenes that folowen the henne / and putten hir hynderwarde and thiderwarde forto come vnder hir wynges : and so they desireden hem now one and now an othere to here and to be nexte hym / and that he suffrede and liked wele. At the laste whan this sermoun was done / and alle misteries fulfilled / he went with hem in to a 3erde or a

gardyne ouer the water of Cedron / there to abide his traytour Judas and othere armed men : where of it schal folowe here after in proceffe of his passioun.

¶ Here now haue in mynde that oure lord Jesu 3af vs enfaumple in this euentide and ny3t of fyue grete vertues : that is to say / firste / of profounde mekenesse as it is feide in the wasshyng of his disciples fete : after / of souereyne charitee in the excellent sacrament of his blissed body / and in that swete fermoun fulle of brennyng coles of charitee : and the thridde / of passyng pacience in so benigne suffringe of his traytour and alle the despite done to hym after : the ferthe / of perfite obedience in takynge wilfully that harde passioun and bitter dethe after the fader wille : and the fift / of deuoute prayer contynuede thre tymes in longe and feruent prayenge / and his precieuse blood schedynge. In the whiche fyue vertues he graunte vs grace to folowe hym / Jesu / that blissed be euere withouten ende. Amen.

¶ Nota
bene :
quinque
notabilia.

¶ Thus endeth the contemplacioun for Thursday : and after foloweth the passioun that longeth specially to Friday. Tho thinges that now folowen perteynen to cristes passioun. Thenke therfore wele on alle this thinges and enforce the to folwe thy lorde. Holy fadres weren fulfilled with ioye in his comynge and alle manere of myslikynge was putte away / and they thanked god and feide blissed be oure lorde god of Israel : for he hath visited and made redempcioun of his puple / that reigneth with the fader and the holy gost be alle worldes of worldes : the whiche thorugh his mercifull grace brynge vs to his grace. Amen.

¶ Cam.
xl^m.

¶ Of the passioun of oure lorde Jesu criste / and first
of his prayer and takynge at matyn tyme.

¶ N.

AT the bygynnyng thou that desirest to haue sor-
wefull compassioun / thorow feruent inward affec-
cioun / of the peynfull passioun of Jesu / thou
moste in thy mynde depart in manere for the
tyme the myzt of the godhede fro the kyndely infirmyte
of the manhede : though it so be in sothenes that the
godhede was neuer departed fro the manhede. For there
beth many so blynded gostly by vnresonable ymaginacioun
of the myzt of the godhede in Jesu / that thei trowe not that
eny thing myzte be peynfull or sorwful to hym as to
another comune man that hath only the kynde of man :
and therfore haue they non compassioun of the peynes
that he suffrede / supposynge that for also moche as he was
god there myzt no thing be azenst his wille or dere hym.
But therfore here azenst sorto haue trewe ymaginacioun
and ynward compassioun of the peynes and the passioun
of oure lorde Jesu / verrey god and man / we schal vnder-
stande that as his wille was to suffre the hardest deth and
most sorwful peynes for the redempcioun of mankynde / so
by the self wille he suspendet in all his passioun the vse of
the myzt of the godhede fro the infirmyte of the manhede :
no more takynge of that myzt for the tyme than hath
another tendre and delicate man / only after the kynde of
man. Wherefore thou schalt ymagyne and ynwardely
thinke of hym in his passioun as of a faire yonge man
of the age of xxxiiij yere / that were the faireste / the wiseste /
and the moste ríhtwyse in his leuinge : and moost goodly
and innocent that euere was or myzt be in this world : so

falsely accused / so enviously purfewed / so wrongfully demede / and so despitouſly ſlayne / as the proceſſe of this paſſioun afterward telleth / and all for thy loue. Alſo vnderſtonde / as clerkes ſeyne and reſoun techith / that in his bodily kynde of man he was of the clenneſt complexioun that euere was man or myzte be: wherefore hauynge this in mynde he was the more tendre in the body / and ſo ſoloweth that the peynes in the body were the more fore and bittre and the harder to ſuffre. Than ſethen he toke no ſocour of the godhede / but onely ſuſfrede after the kynde of the manhede / the leſte payne that he hadde was more payneful to hym than it myzte be to eny other man. Wherefore hauinge this in mynde / firſte to ſteryng of the more compaſſioun: ferthermore / ¶ B. after the proceſſe of Bonauenture / who ſo deſireth with the apoſtle poule to be ioyeful in the croſſe of oure lord Jeſu criſt and in his bliſſed paſſioun / he moſte with beſy meditacioun abide there ynne. For the grete myſteries and all the proceſſe therof / ſif they were inwardely conſiderede with all the ynwarde mynde and byholdynge of mannis ſoule / as I fully trowe / they ſchulde brynge that byholder in to a newe ſtate of grace: for to hym that wolde ferche the paſſioun of oure lorde with all his herte and all his ynward affeccioun there ſchulde come meny deuoute felynges and ſterynges that he neuere ſuppoſed byfore. Of the whiche he ſchulde ſele a newe compaſſioun and a newe loue and haue newe gooftly confortes / thorugh the whiche he ſchulde perceyue hym ſelf turnede / as it were / in to a newe aſtate of ſoule: in the whiche aſtate thoo forſaide gooftly felynges ſchulde ſeme to hym as an ernest and partye of the bliſſe and ioye to come. And ſorto gete this aſtate of the ſoule I trowe / as he that is vnkunnyng and blabering / that it byhoueth to ſette therto all the ſcharp

nesse of mynde / with wakyng eyzen of herte / putting away and leuyng alle othere cures and besynesse for the tyme / and makynge hym self as present in all that byfelle aboute the passioun and crucifixioun effectuously / besily / auisely / and perfeuerantly : and nouȝt passynge listly or with tediousse heynesse / but with al the herte and goostly gladnesse. Wherefore if thou that redest or herest this book hast here byfore besily taken hede to thoo thinges that hauen ben writen and spoken of the blessid lyf of oure lord Jesu crist in to this tyme / moche more now thou schalt gedre alle thy mynde and al the strengthe of thi soule to thoo thinges that folowen of his blessid passioun : for here speciali is schewed his hize charite : the whiche resonably schulde all holily enslawme and brenne oure hertes in his loue.

¶ Pro-
cessus
passionis.

¶ Nota hic premittitur processus passionis in generali qui postea inferitur / scilicet in fine hore tercie / quia videtur magis conueniens ibidem.

¶ B. N.

¶ Go we than to the processe of his passioun / takynge hede and makynge vs in mynde as in presence to all that solweth. And first byholdynge how / after the processe of the gospel of seint John / oure lord Jesu after that worthy soper was done and that noble and fructuouse sermon ended / wherof it is spoken in the nexte chapitre biforn / he wente with his disciples ouer the water of Cedron in to a ȝerde or a gardyn / in to the whiche he was wont ofte fithes to come with his disciples : and there he bad hem abyde and praye. And ferthermore takynge with him his thre special secretaries / that is to say / Peter and James and John / and tellynge hem that his herte was heuy and forwful vnto the deth / bad hem there abyde and wake with hym in prayeres. And so a litel ferther fro hem / as aboute the space of a stones cast / vppon a litel hulle /

mekely and reuerently knelynge vpon bothe his knees made his prayer to the fader deuoutliche / in manere as it folweth after.

¶ But here abide we a litell while / and take we hede with a deuoute mynde of this wonderfull dede of oure lord Jesu / sothely worthy to be had in inward forwful compassioun: for loo now he prayeth mekely to the fader / and that for hym self: as we reden that he hath ofte byfore prayed / but than for vs as oure aduokett. Wherefore skilfully we schulde be stired to inward compassioun and wondre here of the lowest mekenesse / of the moste perfecteste obediens / and of the vnspekable charite of god schewed to vs: and firste of this moste profounde mekenesse / confideringe hym that is verray god / euene with the fader all myȝty and euerelastyng / so as it were soȝetyng hym self as god / and so lowely prayenge as another comune man of the peple. Also take hede of his moste perfecteste obedience. For what is that he prayeth? Sothely he prayeth the fader / ȝif it be his wille that he be nouȝt slayn and putte to that hard deth: and ȝit with the fader he hath ordeyned to take that deth for man. And so he prayeth the fader / and ȝit he is nouȝt herde after his wille / that is to feie after oon manere of wil that was in hym. For there was in hym thre manere of willes: that is to say / first the wille of the flesche and the sensualite / and that grucched and dredde and wolde nouȝt gladly suffre deth: also the wille of resoun / and that was obeissaunt and assentaunt / as the prophete ysaie of hym seith: He was offred vpon the cros to the fader / for so was his wille: and the thridde was the wille of the godhede / the whiche ȝaf the sentence of his passioun and bad in all manere to be done. Wherefore / in also myche as he was verray man / he dredde as man afir the firste wille / and

¶ Nota
profundis-
simam hu-
militatem.

¶ Nota 2^o
perfectis-
simam obe-
dienciam.

¶ Nota
triplicem
voluntatem
in Christo.

¶ Oblatus
est quia ipse
voluit.

¶ Proprio
filio suo
non pe-
percit, sed
pro nobis
omnibus
tradidit
illum.

¶ Nota
tercio
indicibilem
caritatem
patris et
filii.

¶ Nota
orationem
domini
Jesu.

¶ Psalmus
Exaudi
deus ora-
tionem
meam.

¶ Veri-
tatem tuam
et salutem
tuam dixi.

was than in greet angwische. And therfore inwardly haue compassioun of hym / in also mochel as thou may / with all thyn herte. For loo / the fader wille vtterly that he be slayne and dede : and noujt withstondynge that he is his owne dere loued sone / 3it he spareth hym noujt / but 3eueth hym to the deth for vs alle. And oure lord Jesu takith mekeliche that obedience and fulfilleth after in dede / as the processe of his passioun witneffith fully. In the thridde poynt byholde the vnspekable charite of the fader and the sone schewed to vs / that oweth worthely to be had in inward compassioun and hie wonder and wor- schippe : for only for oure saluacioun this harde deth is bidden of the fader and taken of the sone.

¶ Of the prayer of oure lorde Jesu / swetyng blood. Byholde now how he prayeth / longe tyme knelinge vppon the grounde he speket to the fader and seith in thise manere wordes : My dere fader / all myzty and fulle of pitee and of mercy / I besече the that thow here my prayer and despise noujt my bede : byhalde to me and here me : for I am made fory in myn exercise of vertue / schewynge to myn enemyes pacience and charite and thay noujt amende it. And so my spirit is in angwische within me / and myn herte greuouly destourblede : where fore bowe thin ere to me and take hede to the voys of my bede. It likede the / fader / to sende me in to the worlde forto make aseeth for the wrong that was done of man to 3ow : and anone at 3our wille and biddinge I was redy and seide / Lo I go. And so thy soothfastnesse and thy hele I haue declared and schewed : and I / euere pouere and in dyuers trauailles fro my 3outhe / doynge thy wille and all that thou hast boden me / am now redy to fulfille vtterly tho thinges that bene 3it to be done and full ended. Thow seest / fader / the malice that myn enemyes hauen

conspired azenst me / and how I haue euere done tho
 thinges that bene plesaunt to the / and done good and
 benefetes to hem that haten me : and thay azenward
 haue rewarded me euel for good / and hate for my loue :
 and so they haue corrupte my discipule and made hym here
 ledere to destroye me / and hauen solde me and sette my
 prife on thritty penyes. Gode fader / I beseche the that
 thou doo away fro me this cuppe of sorwe and of bitter
 passioun that is ordeyned to me to drynke : and elles / be
 thy wille fulfilled. But / my dere fader / rise vp into my
 helpe and haste the to focoure me at my nede. For be
 it so / fader / that thay knowe me noujt thi sothsast sone :
 neuertheles sithen I haue lad amonges hem a rijtwis and
 ynnocent lyf / and also done to hem many goode dedes /
 thay schulde noujt be so cruel and so malicious azenst me.
 Haue in mynde / good fader / how I haue stonden in thy
 sijt forto speke euere the goode for ham / and to turne
 away thyn indignacioun fro ham. But now loo / they
 zilden euel for good / and hauen ordeyned the vilest dethe
 for me : wherfore / thou lorde that seeft all thing / rise
 in to my helpe and leue me noujt : for greet tribulacioun
 is now nygh / and there is none that wille and may helpe /
 but thou allone.

¶ Transfer
calicem
istum a me.

¶ Re-
cordare.

¶ And after this prayer oure lorde Jesu tornede azeyn
 to his disciples / and woke ham / and comforted ham zit
 to praye. And eft the secounde tyme / and the thridde
 tyme turnede azeine to his prayere in diuerse places a
 litel fro other / as in the space of a stons cast listly with
 oute grete strengthe : and contened the forsaide prayer
 to the fader / addynge to and saienge : My fader rijtwis /
 if it so be that thou hast ordeynede and wilt in all manere
 that I suffre the deth vppon the crosse / thy wille be ful-
 filled. But I recomende to the / fader / my swete moder

and my disciples / the whiche I haue i-kepte in to this tyme all the while I haue be dwellynge with ham. And with this prayer that preciouſe and holyeſte blood of his bliſſed body / brekyng oute in manere of a ſwete / droppede down vnto the erthe habundauntly in that grete agonye and harde bataille.

¶ Sothely here is grete mater of forwe and compaſſioun / that ouzt to ſtere the hardeſt herte that is in this world to haue ynward compaſſioun of that grete and ſoueraigne angwiſſhe that oure lorde Jeſu ſuffrede in that tyme and for oure ſake : for by the godhede he ſawe the hardeſt and ſoueraigne paynes that were to come in his body : and therfore after the manhode his tendre body for fere and anguiſſh brak out violently of blode.

¶ B. Nota
contra in-
pacienciam
noſtram.

¶ Take hede alſo here that is ſpecially to be noted azenſt oure impacience : how oure lord Jeſu prayeth thre tymes or he haue anſwere fro the fader. But than at the thridde tyme / whan oure lorde Jeſu was in ſo grete angwiſſhe of ſpirite / as it is ſeide / loo the prince of goddes aungelles / Michael by name / ſtondyng by hym comforted hym and ſeide : Haile / my lorde Jeſu / 3oure deuoute prayer and 3oure bloody ſwote I haue offred and ſchewed to 3oure fader of heuene in ſight of all his bleſſid courtes : and we alle ſallynge down byfore hym / haue byſouzt hym to putte away fro 3ow this bitter drynk of 3oure paſſioun. But the fader anſwerde and ſeide : My dere loued ſone knoweth wel that the redempcioun of mankynde / the whiche we deſiren ſo of oure hiȝe charite / may not be fulfilled and done ſo conueniently and reſonably with outen ſchedinge of his blood : wherfore if he wole the hele of ſoules / it byhoueth hym to die for ham. And therfore / my lorde / what deme 3e now in this mater ? Oure lorde Jeſu anſwered than to the aungel :

¶ Nota
confort-
acionem
angeli.

I will in all manere the hele and saluacioun of foules ⁊ and therefore I chese rather to suffre the deth / wherthorw the foules that the fader hath made vnto his liknesse mowen be faued / than I wolde nouȝt die and the foules be nouȝt aȝeyn bouȝt ⁊ wherfor my faderis wille be fulfilled. And than faide the aungel to hym : Beth now of good comfort / my lord / and worcheth manfully ⁊ for it is femely to hym that is in hiȝe degre to do grete thinges and worthy / and to hym that is a manful man to suffre hard thinges ⁊ for tho thinges that ben harde and payneful schal sone passe / and thoo thinges that ben ioyful and gloriouse schal come after. The fader feith that he is and schal be euer with ȝow ⁊ and that he schal kepe ȝoure dere moder and ȝour disciples at ȝour wille / and schal ȝeue hem safe aȝeyne vnto ȝow. And soo the good meke lorde toke benignly this manere of comfort and that of his creature / takynge hede or consideringe hym self after the kynde of man / lasse in worthynesse than aungels for the tyme of the dedly lyf in this world : and so he was sorwful as man / and so he was comforted of the aungelles wordes as man. And so he toke his leue of hym / prayeng hym to recomende hym to the fader and all the court of heuene. And than at this thridde tyme he rose vp fro his prayer / all the body blody : whom thou myȝt byholde with ynward compassioun how he wypeth his body / or elles perauenture wasfheth hym priueliche in the ryuer ⁊ and so greetly peyned in his body / and that is reuerently to be had in mynde and in sorwful compassioun ⁊ for with oute grete bitternesse of sorwe this myȝt nouȝt byfalle to hym. And neuertheles doctoures and wise clerkes feien that oure lorde Jesu prayed in that manere the fader nouȝt only for drede of his passioun / but also for his grete pitee and mercy that he hadde of his firste peple the Jewes / forw

¶ Nota
verba
angeli.

¶ Minora-
tus ab
angelis.

¶ Nota de
oratione
Jesu.

ynghe that thei schulde be lost by occasioun of his deth : for they schulde not haue slayne hym / namely sithe he was of hir kynde / and was also conteyned and writen in her lawe as crist to come : and therwith schewed hem so many grete benefetes. Wherefore he prayed the fader to this entent thus : My fader / if it may be with the hele and the sauacioun of Jewes that the multitude of other folk be turned to byleue / I forsake the passioun and the deth : but if it be nedful that the Jewes be blendid in hir malice so that other folk mowe haue silt in trewe byleue / nougt my wille but thyne be done and fulfilled. That is to faie after the firste manere of wille in hym / as it is isseide bifore. After this he cam to his disciples and saide to hem : Now slepeth and resteth : for they hadde islepte a litel bifore there. Sothely he / as a good herde / was ful wakkerly and besy vppon the kepyng of that litell flok / his byloued disciples.

¶ Of the takyng of oure lorde Jesu.

¶ O trewe loue / sothely he loued hem in to the vttest that in so grete anguysshe and so bittre agonye was so besy to procure hir hele and her reste. Than sawh oure lord after his aduersaries comyng with torches and armes / and 3it he wolde not wake and raise his disciples til thai come nyh ham / and than he seide to hem : It sufficeth now that 3e haue slepte ynowe. Loo / he that schal betraye me is nyh at hande. And therwith come that wicked Judas / the false traytour / the worste chapman that euere was / byfore hem all and boldely kessid that innocent lambe / his lord Jesu. For as it is writen / the maner of custume that our lord vsede of his grete benignite was what tyme his disciples were sent forth / when they come a3eyn forto resceyue hem in louely cusse. And therefore that traitour went bifore and kussed hym :

as who seith : I am nouȝt come with thise armed men /
 but in manere as here bifore I was wont at myn aȝen
 comynge / I kusse the and saie / haile maistre ! Oo verray ¶ Aue
 traytour ! Take now good hede to oure lorde Jesu / how Raby.
 paciently and benignely he resceyuede that false feyned
 clippynge and traitoures cusse of that vnsely disciple / whos
 feete he wescche a litel byfore of his foueraigne mekenesse /
 and fedde hym with that preciouſe mete of his owne
 precious body thorū his vnspekable charite. And also
 byholde how paciently he suffred hym self to be taken /
 bownden / smytten / and wodely lad forth as thogh he
 were a theof or a wicked doer / and in all manere vn-
 myȝty to helpe hym self. And also take hede how he
 hath ynward forwe and compassioun of his disciples
 fleyng fro hym and errynge : and also thou maist se here
 grete forwe of hem / how as aȝenst hir wille / by freelte
 of mannys drede / thay gone fro hym / makynge greet
 mornynge and with hiȝe sighynges as faderles children /
 nouȝt wetyng what to done : and ȝit was hir forwe moche
 more / feyng hir maister and lorde so vileynsly ferde
 with / and the helle houndes drawyng hym as a beste
 to sacrifice / and hym as a meke lombe with oute re-
 sistence folowyng.

¶ Now ferthermore byholde how he is ladde of thoo
 vileſt wrecches fro that ryuer vpward toward the citee of
 Jerusaleme : and that hastely and with grete pyne / hau-
 ynge his hondes bounden behynde hym as a theef / gird
 aboue his cote / but nouȝt curiouseliche / and his mantel
 drawen fro hym / and bare heued / and stoupyng for the
 grete haste and trauaille that they made hym forto haue.
 And when he was broȝt byfore the princes of preostes and
 the scribes and the aldermen that were than gadrede
 abidyng his comynge / glad were they than : examyn-

ynge hym and appofynge fotelly in meny queftiouns / and
 procuringe false witneffe azenft hym / and fpittyng on his
 holi face / and hidynge his eizen / thay buffeted hym /
 ſkornynge and ſaienge: Prophecie now and telle vs who
 fmote the laſte. And ſo in meny maneres they vexede
 hym and tormentede hym ⁊ and he in alle ſchewydde hiſe
 pacience: wherfore here we owe to haue inward com-
 paſſioun of alle that he ſuffrede ſo for vs. At the laſte the
 grete maiſtres went her way / puttinge hym into a manere
 of priſoun there vndir a loſte ⁊ and there thay bounden
 hym to a ſtoon piler / as men ſeien that haue ſene it. And
 alſo there they laſte with hym ſom armed men to kepe
 hym for more ſikerneffe ⁊ the whiche all that nyzt vexed
 hym in ſkornyngeſ and ſchrewed wordes / abreydinge
 hym and reprovinge in this manere wordes / as we mowe
 reſonably ſuppoſe: Wendeft thou ſorto haue ben ſtronger /
 bettre / and wiſer than oure princes and maiſtres of the
 lawe? What vnwitt and folie was that in thee to repre-
 hende hem. Thow ſchuldeſt nouzt haue bene ſo hardy
 ones to haue oponed thy mouthe azenft hem. But now
 ſcheweth thyn lewed witte ⁊ for now thou ſtandeſt / as it
 byſemeth / to thy comperes / ſuche as thou art. With
 outen dowte thou art worthy the deth / and therfore thou
 ſchalt haue it. And ſo all that nyzt now one and now
 another by wordes and dedes ſkorned hym and reproued
 hym. Take hede alſo on that other ſide of oure lorde /
 as ſchamefaſt / patiently in ſilence / haldynge his pees
 to alle that thay putte vppon hym / caſtyng down
 toward the erthe his chere as thouꝝ he were guilty and
 taken in blame ⁊ and here haue ynward compaſſioun. A
 lorde Jeſu / into whos handes art thou now comen!
 How mykel is thy pacience! Sothely this is the houre
 and the power of derkneſſe. And ſo ſtood he bounden
 vnto that piler til the morwe.

¶ In the mene tyme John / that hadde folwede oure lord / went to oure lady and Magdeleyn and other of hir felawes that were that tyme gadered in Magdeleyns hous where he had made the soper byfore / and tolde hem all that was byfalle of oure lord and his disciples : and than was there vnspekable forwe / crienge / and wepynge. Take now entent to hem and haue compassioun of hem : for they ben in the grettest disefe and hijest forwe for here lorde : for they see now wel and fully trowen that he schal be dede. At the laste oure lady drowe here by hir self and turned hir to the praier / and saide : Most worshipful fader / most pitoufe fader / and most merciable fader / I recomende to 3ow 3oure owne and myn dereste loued sone. Gode fader / beth not to hym cruel / sethen 3e ben to alle othere benigne. Fader euerlastyng / whether my dere sone schal be dede ? Sothely he dede neuere euil. But riztwis fader / if 3e wil the redempcioun of man kynde / I byseche 3ow / if it may be / that it be fulfilled by another manere / and that my sone be nou3t dede if it be 3our wille : for alle thing is possible to 3ow. He helpeth nou3t hym self by cause of 3our obedience and reuerence / but hath in manere forsake hym self and made hym as feble and vnmyzty amonges his enemyes. Wherefore / merciful fader / helpe 3e hym and delyuere 3e hym fro her handes and 3eue hym me a3eyne. By suche manere wordes prayed oure lady for hir sone / with all her myzt of soule and in grete forwe : and therfore haue here pitee of hire / whom thou seest in so grete affliccioun.

¶ Cam.
xlj^m.

¶ Of the bryngeng of oure lord Jesu bifore pilate at prime.

THe friday / erly on the morwe / the princes and foueraynes of the peple come azen to the forsaide place where they hadde leste oure lorde Jesu / and made his handes be bounde byhynde hym / and saiden thus to hym : Come now with vs : come now / theef / to thy dome : for this day thy wicked dedes schal haue an ende / and now schal be knowe thy wisdom. And so they ladden hym to Pilat / the Justice : and he folwed hem as an innocent lambe.

¶ And whan his moder and John and other wommen of her cumpanye / that wente out erly to here and see of hym / metten with hym at a crosse way / and seien hym with so grete a multitude of peple / lad as a theef and so foule and despitously ferde with / with how grete forwe they were than fulfilled it myzt nouzt be spoken. And so in that metynge to gidre of oure lorde Jesu and hem and sibt of othere there was grete forwe on bothe parties : for oure lord also hadde grete forwful compassioun of his moder and tho othere with hire / and namely of his moder that he knewe in so grete forwe for hym as thouz the foule schulde be departed fro the body. Wherefore also we owen in alle thise to haue grete compassioun.

¶ Than / as it is saide / oure lord was ladde to pylate : and they folwede aferre / for they myzt not come nyh for peple. He was there accused of meny thinges / the whiche thay myzt nouzt proue : and therfore pilate sent hym to herode / as the gospels of luke telleth. And for also moche as herode myzt neuere haue worde of hym ne myracle done / as he desirede / he hylde hym as a foole : wherefore as in skorne he lete clothe him in whizte

and sent hym azeyn to pilate. And so thou myzt see that oure lorde nouzt only is holden as a theef and a wicked doer / but also as a sole. Thus / as feynt gregory seith / ¶ N. done holy prechoures / solwyng eoure lord Jesu / when they seen the hereres only desire and loke after curiouse / and profiten nouzt in amendement of euel lyuynge : thai chesen rather in scilence to be holde as soles than to schewe hem self in prechynges with outhen frute of soules.

¶ Byholde now ferthermore the grete pacience of oure lord in all that is done to hym : for they leden hym thoruz the citee toward and froward as a sole / hangynge doun his heued in schameful manere and paciently hering reproues / skornynge / crienges / and suffringe meny despites / as perauntre in castynge of stoness at hym and of fenne and vnclennesse vpon hym. And also byholde his moder and his othere frendes with vnspokable forwe aserre after folowynge. ¶ B.

¶ When he was than azeyn ibrouzt to pilate / and thoo cursed houndes besily and stifly stoden in hir false accusaciouns / pilate / knowynge hir envie / wolde haue delyuered hym / and saide : I fynde no cause of deth in this man : wherfore I schal vndername hym and chastice hym and amende hym. O pilat / pilat ! wolt thou reprehende and chastice thy lorde god ? Thou wost not what thou doest : for he neuere differuede betynge ne deth : but thou schuldest doo better and more rihtwisly if thou woldest chastice and amende thy self at his wille. And than at the biddinge of Pylat that he schulde be scourged and beten oure lord was despoylede / bounden to a piler / and harde and soore skourged. And so stant he naked byfore hem alle / that fairest yong man of alle children that euere were borne / takynge paciently of tho souleste wrecches the hardeste and moste byttre strokes of scorges. And so is

that moſte innocent / faireſt / and clenneſt fleſch / flour of all mankind / alto rente and fulle of woundes / rennyng out on alle ſides that precious kynges blood / and ſo longe beten and ſcourged with wounde vppon wounde and brifour vppon brifour til bothe the lokeres and the ſmyzters were wery: and than was he beden to be vnbounde. Sothely the piler that he was bounde to 3it ſcheweth the ſteppes of his blood / as it is contened in ſtories.

¶ Vidimus
eum et non
erat aspe-
ctus, etc.

¶ Take now here good hede by inward meditacioun of alle his paynes abidyngly: and but thou fynde thyn herte melte in to ſorwful compaſſioun ſuppoſe fully and halde that thou haſte to harde a ſtonye herte. Than was fulfilled in dede that the prophete yſai ſaide of hym longe tyme bifore: We ſe hym in that tyme / and there was no ſemelyneſſe nor beaute in hym. And we helde hym as foule as a leprouſe man / that were ſmyten down and made lowe of god: wherfore we ſette no reward of hym. O lord Jeſu / who was he ſo foole hardy that durſte deſpoile the? But who were they moche more hardy that durſte bynde the? But 3it who were they alther worſt and mooſt foole hardy that dorſte ſo bitterly bete the and ſkourge the? But ſothely thou ſonne of ri3twiſneſſe at that tyme withdroweſt thy bemes of li3t / and therfore all was in derkenefſe / and in the ny3t of wickedneſſe. Alle thyne enemyes ben more my3ty than thou / and that made thy loue and oure malice. Curſede be that malice and wickedneſſe of ſynne wherfore thou were ſo tormented and peyned.

¶ After he was vnbounden fro that piler thay ladde hym ſo beten and nakede aboute the houſe / ſekyng after his clothes that were caſten in dyuers places of hem that deſpoylede hym. And here haue compaſſioun of hym in

fo grete colde quakinge and tremblynge / for as the gospel witneffith / it was than harde colde. And whan he wolde haue done on his clothes / somme of thoo moft wicked withstoden / and comen to pilate and saide : Lord / he thus made hym self a kyng of Jewes : wherfore late vs clothe hym and crowne hym as a kyng. And than they toke an olde filken mantel of reede and caste vppon hym : and made a gerland of scharpe thornes and thrufte vppon his heued : and putten in his hande a rede as for a ceptre. And all he paciently suffreth : and after when thay knelede and saluede hym in scorne / sayenge : Haile / kyng of Jewes ! he helde his pees and spake nouȝt. Now byholde hym with sorwe of herte / namely when thay smyȝten hym greuoufly ofte tymes vppon the heuede / fulle of scharpe thornes / the whiche perfid greuoufly in to the brayne panne and made it all full of blood : and so they skorned hym as though he wolde haue regnede but that he myȝte nouȝt : but all he suffrede as her seruaunt or knaue. O wrecches / how dredeful schal that hede appere at the laste to ȝow / the whiche ȝe smyȝten now so boldely ! And ȝit this sufficeth nouȝt to hir malice : but to more reproof and skorne of hym they gadrede all hir wicked companyes : first / to wondre vppon hym in the hous : and after / thai brouȝt hym out byfore pilat and all the peple in that manere illuded with the corowne of thornes and that olde purpur vestiment. See now / for goddes loue / how he stant in that manere / hangynge the face downe toward the erthe / bifore alle that grete multitude crienge and askynge of pilat : Crucifie / crucifie hym ! and scornynge hym that he wolde make hym wiser than the princes and the pharisees and the doctours of the lawe / and how his wisdom was turned in to so greet folye / as it schewede in that tyme. And so nouȝt only he suffrede grete peynes

and forwe in his body with ynneforth / but also meny and foule obreydynges and reproues with outeforth.

¶ Cam.
xliij^m.

¶ How oure lord Jesu was dampned to the deth of the cros aboute terce of the day.

¶ B. N.

After that oure lorde Jesu was longe tyme so turedmentid and illuded / as it is saide: and the princes of the Jewes with grete instaunce continually askedden and maden all the multitude with hem to crie and aske that he schulde be crucified: at the laste the wrecched Justice Pilate / dredynge more to offende hem than to condampne the innocent / wrongewelly ȝaf the sentence vpon hym at her wille / and so dampnede hym to be honged on the croys. And thanne were the princes and the phariseies and the aldermen ioyful and gladde that they hadde thaire entente fulfilled. Thay haue nouȝt in mynde the grete benefices and the wonderful dedes that he hath schewed hem: and also they be nouȝt meved to pitee for his innocence: and that is more cruelte in hem / they be nouȝt flaked ne withdrawnen fro her malice by the grete despites and peynes that they haue sene and done to hym byfore / but lawhen and maken ioye and scornen hym / that is verray god and may dampne hem to euerlasting deth. And so they now besien hem in alle that they may to brynge hym hastely to his deth. Wherefore he is ladde in aȝeyne into the house where he was bifore scourged and illuded: and there was drawe fro hym that olde purple mantel: and so he all naked was beden to clothe hym self aȝeyne.

¶ Now with ynward compassioun byholde hym here in manere as I saide bifore / only after the manhode / so passyng a faire and ȝong man / most innocent and most louely / in that manere alto rente and woundede / and all

bloody / nakede / with a manere of schamefastnesse gederynge his clothes in diuerse places of that house as they were discatered by tho harlottes / doying hem on in honest manere byfore hem that euere lowhen hym to skorne / as thouȝ he were the moſte wrecche of alle othere / forſaken of god and with oute all manere ſocour or helpe. ¶ **¶** Nota de paciencia imitanda. ¶ fore now take hede diligently to hym and haue wonder of that grete profunde mekenesſe of hym / and in alſo moche as thou may conforme the to ſolwe hym by paciencie and mekenesſe and ſuffrynge of wronges for his loue : and goo forth with hym / and byholde how after he hath done on his clothes they leden hym forth in grete haſte / and leide vppon hym that worſchipful tree of the croſſe / that was ful heuy and ful long / that is to ſay / as it is writen in ſtorie / xv feet of lengthe : the whiche he as a meke and moſt pacient lambe taketh vppon his ſchuldres and bereth forth. And ſo was he ladde forth with his two ſelawes / that were theues and dampnede to the ſelf deeth : and this is his ſelawſchippe at this tyme. O gode lord Jeſu / what ſchame do thay to ȝow / thay that ſchulde be ȝoure frendes / they maken ȝow ſelawe to theues. Ȝe and ȝit they do worſe for they maken ȝow to beren ȝoure croſſe / that is not writen ne rad of hem. ¶ Wherefore nouȝt only / as the prophete yſaie ſaith / ȝe ben putte with wicked doers and theues / but alſo with worſe than theues : ſothely lorde thi paciencie may nouȝt be ſpoken. ¶ **¶** Cum iniquis deputatus eſt.

¶ Ferthermore as to the proceſſe : ſeinge his dere moder that ſche myȝt nouȝt ſolwe hym nyh for the grete multitude of peple aboute hym / ſche toke another way more ſchort in haſte with John and othere of here ſelawſchippe / ſo that ſche myȝte mete with him bifore other by that waie : and when ſche mette with hym with oute the ȝates of the citee / there as two waies metten to

¶ Filie
Jerusalem
nolite flere
super me.

gider and fawe hym charged and ouerleide with so grete a tree of the crosse / the whiche sche sawh not bifore / sche was all oute of hir self and half dede for forwe / so that neither sche myzt speke to hym one worde nor he to hir by cause of the grete haste of hem that ladden hym to the Jewes. And a litel after oure lorde tornede hym to the wommen that folwede hym wepyng / and saide to hem : 3e douystres of Jerufalem / wepeth nouzt on me / but on 3oure self : and so forth after the gospel. And in these two places were after made chirches in mynde of these thinges / as they sayn that haue sene hem. Ferthermore by cause that the mount of caluarie / where he was crucified / was a grete space fro the 3ate of the citee / and he was after so ouercome with trauel and wery that he myzte no lenger bere that heuy crosse / he leide it down : but the curfed tormentoures and thay ful of malice dredynge forto deferre his deth / leste that pilate wolde haue cleped a3en his sentence and dome / for he schewed bifore a wille to haue delyuered hym / they made another man that was cleped Symond to bere the crosse with hym : and ladden hym so descharged of the crosse / but than bounden thai his hondes byhynde him as a theef / to that place of his Jewes the mount of Caluarie.

¶ Now if thou take good hede to all that hath be done to oure lorde Jesu / and all that he hath suffrede at matyne tyme and pryme and terce vnto this tyme / schal it nouzt be sene to the as mater of grete compassioun of his grete passioun and forwe ? Sothely / I trowe / 3is.

¶ Nota hic ponitur contemplacio in generali passionis Christi quam ponit B. in principio tractatus de passione que tamen videtur conuenientior hic.

¶ And namely if thou wilt in thy mynde now make a recapitulacioun / and reherse in general that he hath

fuffred and that hath be done to hym into this tyme. For what is it to thenke that oure lorde Jesu / verray god / bleffid aboue alle thinges / fro the houre that he was taken in the nyzt vnto this tyme of his crucifienge was in continuel bataille / in grete reproues / despites and forwes / illufiouns and tormentis : for there was zeuen hym no reffe / but euere trauaile in peynes and forwe. And if thou wolde knowe in what conflicte and bataile he was / byholde and see. First / oon dispitiously leieth hond vppon hym and taketh hym : another is redy and hard byndeth hym : another / crienge / putteth vppon hym blaspheme : another spitteth in his face : another sotelly asketh of hym meny questiouns in desceyte forto accuse hym : another is besy to brynge false witnesse azenst hym : another draweth hym forth bfore the Justice : another stifly accuseth hym : another buffeteth hym : another hydeth his eizen : another skorneth hym : another after despoilleth him : another byndeth hym harde to the piler : another with scharpe skorges fore beteth hym : another vnbyndeth hym : another casteth on hym that olde filken mantel : another fetteth a scharpe crowne of thornes vppon his heued : another putteth into his hande a reede : another takith it woodly fro hym / and smyteth his fore heued ful of thornes : another in skorne kneleth byfore hym : and so forth / now one and now another / and dyuerse and meny with all hir wittes and myzte besien hem to turment hym in the worste manere. Thay leden hym as a theef now to the bisskop Anne and now to Cayphas : now to Pilat and now to herode : now hiderward and now thiderward : now ynne and now oute. Oo my lord god / what is all this ! Loo thenke ze nouzt here a full harde and contynuel bitter bataille ? 3it abide a litel while and thou schalt see harder. Thay stonde stiffely azenst hym alle one : the princes and

¶ Hora
matutinali.

¶ Factus
sum illis in
parabolam.
Aduersum
me loque-
bantur qui
sedebant
in porta.

the pharisees and the scribes / with thowfandes of the peple / crienge alle with one voys that he be crucified ⁊ and at the laste the Justice pilate ȝaf the dome that he be crucified ⁊ and anone that heuy crosse was laide on his schuldres that were alto rent and broken with woundes of his scourgyng. Now ferthermore byholde thy lorde Jesu so goynge forth with his crosse on his bakke ⁊ and how than rennen oute of the citee at alle ȝates bothe citezeynes and straungers of alle degrees / nouȝt only gentiles bot also the foulest rybaudes and wyne drynkers ⁊ nouȝt to haue compassioun of hym / but to wonder vppon hym and skorne hym. There is none that wil knowe hym by pitous affeccioun / but rather with fenne and other vncleynesse alle thay despisen and reprouen hym. And so / as the prophete seith / is he now as in a parable in alle her mouthes : And tho that sitten in the ȝates as Juges speken aȝenst hym ⁊ and thoo that drunken the wyne in her luste maden her songes of hym. Thus was he drawen and hasted by grete violence / with oute reste / til he came to that foule stinkyng place of Caluerie / where was sette the ende and the reste of his harde bataille that we speken of. But what manere reste is that wherof we now schal trete ? Sothely that harde tree and deth scharper than the bataile. Loo what reste / certeyne the bedde of sorwe. Thus myȝt thou see in general contemplacioun how harde a batayle thy lord hath suffred into this sexte hour / wherof now we schal trete / folowyng the proceſse of his blissed passioun.

¶ Of the crucifieng of oure lorde Jesu at the sexte hour. ¶ Ca^m. xliij^m.

Now ferthermore myzt thou see whan our lorde Jesu was comen to that stinkyng hulle of Caluerie how wickedly thoo curfed werkmⁿ bygonne to worche on alle sides that cruel werk. Take hede now diligently with all thyn hert alle thoo thinges that be now to come and make the there presente in thy mynde / byholdyng all that schal be done azenst thy lord Jesu and that be spoken or done of hym : and so with the ynn^r y^e of thy soule byholde som settinge and ficchinge the crosse fast into the erthe / somme makynge redy the nayles and the hameres to dryue hem with : other makinge redy ladders / and settinge vp and ordeynynge othere instrumentis that hem thouzt ned^efulle : and othere faste aboute to spoyle hym and drawe of his clothes. And so is he now the thridde tyme spoyled and stondeth naked in sⁱst of all that peple / and so be now renewed the thridde tyme the brofures of the woundes in his scourgyng by the cleuyng of his clothes to his flesche. Now also first his moder seeth how he is so taken and ordeyned to the deth : wherfore sche forwful out of mesure and hauynge schame to see hym so standyng al nakede / for they leste hym nouzt so moche as his priue clothes / sche wente in haste to her dere sone and clipped hym and girt hym aboute the lendes with the keuerchief of her heued. A lorde / in what forwe is her soule now ! Sothely I trowe that sche myzt nouzt speke a worde to hym for forwe / but sche myzte doo no more to hym nor helpe hym : for if sche myzte with outhen dowte sche wolde. Than was hir sone anone taken oute of her handes in wode manere / and ladde to the foote of the crosse.

¶ Nota
verba filii
ad patrem.

¶ Now take hede diligently to the manere of crucifixioun. There ben sette vppe tweie ledders / one byhynde and another bifore / at the lifte arme of the croys / vppon the whiche tho wicked mynistres gone vppe with nayles and hameres: and another schort ladder is sette bifore the crosse that lasteth vp to the place there his feet schulde be nayled. Now take good hede to all that foloweth. Oure lorde than was compelled and biden forto goo vppon that ladder to the croys: and he mekely doth all that thai bidde hym. And when he come vp to the ouermest ende of that schorte laddre / he torned his bakke toward the crosse / and straght oute on brede tho kynges armes / and his fairest handes ȝaf vp to hem that crucifiede hym. And than / lifyng vppe his louely eizen to heuene / saide to the fader in thise manere wordes: Loo / here I am / my dere fader. As thou woldest that I schulde lowe my self vnto the deth of the crosse for saluacioun of mankynde / and that is plesynge and acceptable to me: and for hem I offre my self / the whiche thou woldest schulde be my bretheren. Wherefore also / thou fader / take gladly this sacrifice for hem of me. And now he then forward be plesed and wel willed to ham for my loue / and all olde offence and trespas forȝeue and wipe awaye / and putte aserre all vnclennesse of synne fro hem: for sothely I offre now here my self for hem and here hele. And than he that was on the ladder byhynde the crosse taketh his riȝt hande and nayleth it faste to the cros: and after he that was on the left side draweth with all his myȝt the leste arme and hande and dryueth there thorw another grete nayle. After thay comen downe and taken away alle the laddres. And so hongeth oure lorde onely by thoo two nayles smyten thorw his handes / with outen sustenaunce of the body / drawynge downward pyne

fully thoruþ the weiþt therof. Herwith also another harlot renneth to and draweth downe his feete with all his myþte ⁊ and another anone dryueth a grete longe nayle thoruþ bothe his feet ioyned to other.

¶ This is one manere of his crucifienge after the opinioun of somme men. Other ther bene that troweth nouþt that he was crucified on this manere / but that first liggyng the crosse on the grounde thay nayled hym theron ⁊ and after / with hym so hongynge / thay listen vppe the crosse and fasteneth it downe in to the erthe. And if it were done in this manere / than myþt thou see how vileynfly they taken hym as a ribaude / and caste hym doun vppon the crosse ⁊ and than as wode theefes drowen on bothe sides first his handes and after his feet ⁊ and so nailed hym faste on the crosse ⁊ and after with all hir myþt listen vppe the crosse / with hym hongynge / also hye as thay myþt / and than lete hym falle down in to the morteys. In the whiche falle / as thou myþt vndirþtonde / all the fynowes to broken to his fouereyne peyne. But whether that it be in oo manere or in other / sothe it ¶ B. N. is that oure lorde Jesu was naylede harde vppon the crosse / hande and foote / and so streynede and drawen that / as he hym self seith by the prophete Daud: That ¶ Dinumerauerunt omnia ossa mea. they myþte telle and nombre all his bones.

¶ Than rennen oute of his blessid body stremes of that holyest blood on all sides habundantly fro tho grete woundes ⁊ and so is he constreyned and arted that he may nouþt meue but his heuede. Wherefore hongynge the body only by thoo thre nayles / no doute but that he suffrede so bittre forwes and peynes that there may none herte thynke ne tonge telle. And þit more ouer he hongeth bytwene two theefes ⁊ of the whiche that oon blasphemeth and tempteth him to impacience ⁊ and therwith other

blasphemen and skornynge seyne: What / this is he that destroyeth the temple of god and makith it vppe azeine in thre dayes! And othere seide: He made another saaf / but he may nouzt now saue hym self: and many other reprocues and skornynge thai faiden to hym / as the gospell telleth. And alle these reprocues / blasphemers / and despites bene done / seyng and heryng his most forwful moder whos compassioun and forwe made here sone to haue the more bittre peyne: and / on that other half / sche henge in soule with hir sone vppon the crosse / and desired inwardly rather to haue deide that tyme with hym than to haue lyued lenger. And so stood the moder besides the crosse of her sone / bytwene his crosse and the theefes crosse / and tornede neuere her eijen fro hym. Sche was fulle of angwische / as he was also. And sche prayed to the fader at that tyme with all her herte / seienge thus: Fader and God with outen ende / it was plesynge to 3ow that my sone schulde be crucified / and it is done: it is nouzt now tyme to aske hym of 3ow azeine / but 3e see now in what angwische is his soule. I beseke 3ow that 3e wil ese his peynes: god fader / I recomende to 3ow / in all that I may / my dere sone. And also here sone prayde for hir priuely hym self / fayenge: My fader / 3e knoweth how my moder is turmentid for me: I schulde onely be crucified and nouzt sche: but loo now sche hongeth on the crosse with me. Myne owne crucifienge sufficeth / for I bere the synnes of all the peple: sche hath nouzt deseruede eny suche thing: wherfore I recomende here to 3ow that 3e make her peynes lasse. Than was with oure lady John and Maudeleyne / the byloued desciples / and othere of his frendes / by the crosse of oure lorde Jesu: the whiche alle maden greet forwe and wepten / and myzt nouzt be conforted in no manere of

¶ Nota
orationem
matris pro
filio.

¶ Oratio
filii pro
matre.

here byloued maystre / but euere was hir forwe renouede
with his forwe / outhere in reprove other in dedes / as it
foloweth after.

¶ How oure lorde Jesu zelde vp the spirit at None.

¶ Cam.
xliiiij^m.

Now hangeth our lord Jesu on the crosse in grete
payne / and ȝit is he not ydel because of that
payne : but he wrouȝt all waie and spak that
was profitable for vs. Wherefore so honginge
he spake seuene notable wordes that ben solowyng /
writen in the gospels. The firste was in the tyme that
they crucified hym / whan he prayed for hem / sayenge
thus : Fader / forȝeue hem : for they woot nouȝt what thay
done. The whiche word was a word of grete pacience /
of grete loue / and of vnspẽkable benignte. The secounde
was to his moder / sayenge thus : Womman / loo thy sone.
And also to John : Loo thy moder. He cleped her nouȝt
at that tyme moder lestẽ scheinliche schulde thorow feruent ten-
drenesse of loue haue ben more forȝ. The thridde was
to the bleffid theef / seienge : This day thou schalt be with
me in paradys. Wher ynne his moste large mercy openly
is schewed. The ferthe was whan he seide : Hely ! hely !
lama ȝabatany / that is to faie / My god ! my god ! Why
hast thou forsaken me ? As thowh he saide in this sentence :
My god / fader of heuene / thou hast so moche loued the
redempcioun of the worlde that thou hast ȝeuen me ther-
fore / and as it semeth forsaken.

¶ Nota
septem
verba
domini in
cruce.

¶ Verbum
primum :
Pater,
ignosce, etc.

¶ Secun-
dum :
Mulier,
ecce
filius tuus,
etc.

¶ Tercium:
Hodie
mecum
eris, etc.

¶ Quartum:
Hely, hely,
etc.

¶ Lorde Jesu / what conforte was that forsaide worde
to alle thyn enemyes : and what disconfort to alle thy
frendes. Sothely / as it semeth / there was neuere worde
that oure lord Jesu spak that ȝaf so moche boldenesse to his
enemyes / and so moche occasioun to his frendes to dis-
peyre that he was god / as that worde : for they vnderstood

¶ N.

it that tyme but nakedly after the lettre fowneth. But oure lord wolde schewe in to the laste ende that as he suffred in body fully after the kynde of man / so also in his spekinge after the infirmyte of man that he was veray man / suspendynge for the tyme the vse of al the myzt of the godhede.

¶ B. N.

¶ Quintum : Sitio.

¶ The fifte worde was *Scicio* / I am athryft. The whiche worde also was occasioun to his moder and John and other frendes of grete compassioun / and to his wicked enemyes of grete reioysynge and gladnesse. For thouȝ it so be that it may be vnderstande that worde *scicio* / I thurste / goftly to that entent that he threstede aȝeyne the hele of foules ⁊ neuerthelesse also in sothenesse he thurstede bodely by cause of the grete passynge out of blood / wherthoruȝ he was al drye withynneforthe and thursty. And than tho wicked dyueles lymes that euere casten hou thay myzt most noye hym / token eyfel and galle and profrede hym vp to drynke. O the curfed wodenesse of hem that beeth euere filled of malice / but in all tyme noyen also moche as thay konne or mowen. The sixte worde was when he seide : *Consummatum est* / It is al ended ⁊ as thai he sayde thus : Fader / the obedience that thou hast ȝouen me I haue perfyztly and fully done in dede ⁊ and ȝit I am redy to done what thow biddest me ⁊ but all that is writen of me is fulfilled ⁊ wherfore if it be thy wille clepe me now aȝeyne to thee. And than faide the fader aȝeyne to hym : Come now / my swete loued sone ⁊ thou hast wel done alle thinges / and I wil not that thou be mor turred ⁊ therefore come now / and I schal clippe the with myn armes and take the into my bosome. And after that tyme bygan oure lorde Jesu to faille in sȝt in manere of deynge men / and wex al pale ⁊ now stekynge the eizen and now oponynge ⁊ and bowed his hede / now in to

¶ Sextum : Consummatum est.

¶ Nota de modo moriendi.

that oon fide and now in to that other ⁊ faillynge alle the strengthes / and alle the veynes than voyde. And so at the laste he put the feuenthe worde with a strong crie and wepyng teres / sayenge thus: Fader / I comaunde my spirite in to thyn handes. And there with he zelde the spirite / enclynyng his heued vppon his brest toward the fader / as in manere of thonkyng that he cleped hym to hym and 3euynge hym his spirite. At this crie than was conuerted Centurio there beyng / and saide: Sothely / this man was goddes sone ⁊ by cause that he sawe hym so crienge dye ⁊ for othere men when they deien mowe not crie: wherfore he byleued in hym. Sothely that crye was fo grete / as holy men feyne / that it was herde in to helle.

¶ Septimum
verbum:
Pater, in
manus tuas
commendo
spiritum
meum.

¶ Vere
filius dei
erat iste.

¶ O lorde god / in what state was that tyme his moders soule when sche sawe hym so pynefully faille / wepe / and dye? Sothely / I trowe / that for the multitude of angwishes sche was all out of hir self and vnfelable made / as half dede / and that now moche more than what tyme sche mette with hym beryng the crosse / as it is saide. What trowe we dede than Maudeleyn / the trewe loued disciplesse? what John / his owne derlyng / and othere two sistres of oure lady? But what myzt thay doo? They were all ful of forwe and bitterneffe / and therfore they wepten fore with outen remedye.

¶ Loo now hongeth oure lorde on the crosse dede / and all that grete multitude goth awaie toward the citee ⁊ and his sorwful moder / with the foure forsaide felawes / fette her downe byside the crosse / and byholdeth pitoufly her dere sone so ferde with / and abideth helpe fro god that sche myzt haue hym to her and burie hym. Than also if thou byholde wel thy lorde thou myzte haue here mater inow of hyze compassioun / seying hym so turmented that fro the sole of the foote in to the hizeste parte of his heued

¶ N.

there was in hym none hole place ne membre withoute passioun. This is a pyteful sȳt and a ioyful sȳt: a pyteuouse sȳt in hym for that harde passioun that he suffrede for oure sauacioun: but it is a likyng sȳt to vs for the matere and the effecte that we haue therby of oure redempcioun. Sothely this sȳt of oure lorde Jesu hangynge so on the crosse / by deuoute ymaginacioun of the soule is so deuoute to some creatures that after longe exercise of forwefull compassioun thay felen some tyme so grete likyng / nouȳt only in soule but also in the body / that thay kan not telle / and that no man may knowe but onely he that by experience feleth it: and than may he wel say with the apostle: *Michi autem absit gloriari nisi in cruce* / Betide me neuere forto be ioyful but in the crosse of oure lorde Jesu. Amen.

¶ Cam.
xlv^m.

¶ Of tho thinges that bifelle after the deth of oure lorde Jesu at after none.

¶ B. N.

WHat tyme that the worschipful moder of oure lorde Jesu / as it is seide next bifore / abode and dwelled byside the crosse / with othere trewe loueres of hym byfore nempned / byholdynge oure lorde Jesu continually so pitoufly hongynge dede on the crosse bytwixe two theefes: loo than comen meny armede men out of the citee toward hem: the whiche were sent to breke the legges of hem that were crucified and so to flee hem al oute / and burie hem bycause that here bodyes schulde nouȳt hyng on crosse in that grete sabbot day. Than rose vp oure lady and alle tho with hire / and befily lokeden and seyne hem come: but what to done they woot nouȳt / wherfore they fellen in to grete forwe and drede / and namely oure lady / spekyng to hir sone in this manere: My dere sone / what

may be cause that alle thise armed men comen aȝen? What wil thay doo more to the? Haue they nouȝt slayne the / my swete sone? I hadde hope that thei hadde ben filled with that they haue done to the: but / as it semeth to me / ȝit thay purfewe the dede / and I wot nouȝt what I may doo: for I may not helpe the no more than I myȝt delyuer the fro deth: but I schal abide and see / and praye thy fader that he make hem foste and esy to the. And therwith they alle fyue ȝeden and stoden bifore the crosse of oure lorde. Than come the forsaide armed men to hem with greet woodnesse and grete noyse: and seyng the theues ȝit leuyng / with grete ire thai hewen and breken despitouſly her legges / and so flewen hem / and caste hem anone in a dyke there byside: and after tordned hem aȝen and comen toward oure lord Jesu. Wherefore oure lady dredynge leste they wolde done in the self manere to her sone / and therthoruȝ fmyten with sorwe of herte with ynneforth / sche kouthe nouȝt elles but goo to here beste armur / that is to say her kyndely mekenesse: and knelyng down byfore hem / and spredynge her handes / with an hie voys sche spak to hem in this manere: Gode bretheren / I beseche ȝow for almyȝty goddis loue that ȝe tormente me no more in my dere sone: for sothely I am his moſte sorwful moder / and as ȝe knoweth wel / bretheren / I neuere offended ȝow ne dede eny wrong to ȝow: but thogh it so be that my sone semede contrarious to ȝow / ȝe haue slayne hym: and I forȝete ȝow all wrong and offence / ȝe and the deth of my sone. Wherefore now dooth me that mercye that ȝe breke hym nouȝt as ȝe haue done the theues / so that I may burye his bodye al hole: for it nedeth nouȝt / seeth thereas ȝe see / that he is fully dede and was long tyme now passed. And therwith John and Mawdeleyn and hei

other fustres / knelynge with oure lady / byfouzt the fame with here fore wepynge.

¶ A lady / what doo 3e? 3e lowen 3ow to the feete of hem that bene moſte wickede ⁊ and prayen hem that hauen no reward to eny good prayer. Suppoſe 3e to bowe by 3oure pitee hem that bene moſt cruel and moſt wicked / with oute pitee? or to ouercome hem that bene alther proudeſt with mekenefſe? Nay / for proude men haue abhominacioun of mekenefſe: wherfore 3e trauaile in veyne.

¶ And therwith one that was cleped longyne / and was that tyme wicked and proude but after a trewe leuer and martir / deſpifynge her wepynge and prayeres / with a ſcharpe ſpere openede the ſide of oure lorde Jeſu and made a grete wounde / oute of the whiche anone ranne to gidre bothe blood and water. And therwith oure lady ſelle adoun in ſwowne / half dede / bytwene the armes of Maudeleyn. And than John nouzt mowynge bere that grete ſorwe / toke to hym mannis herte and riſynge aʒenſt hem ſaide: 3e wicked men / why do 3e this cruelte? See 3e nouzt that he is dede? Why wil 3e alſo flee this womman / his moder? Gooth now 3oure way / for we ſchal burye hym. And therwith / as god wolde / thay wente hir way. Than was oure lady excited and roſe as it hadde bene fro ſlepe / aſkyng what was done more to hir ſone ⁊ and thay ſaide: No newe thing more aʒenſt hym. And after ſche hadde kauzt ſpirite and byhelde hir ſone ſo greuouſly wounded / was alſo wounded in hert with a newe wounde of ſorwe.

¶ Seeſt thou now how ofte ſithes oure lady is this day dede ⁊ ſothely as ofte ſithes as ſche ſeih doo aʒenſt her ſone eny newe peyne. Wherfore now is fulfilled in her that ſymeon ſaide to her / prophecience longe tyme

bifore: *Tuam ipsius animam pertransibit gladius* / His fwerde fchal perce thoruz thyn herte: that is to fay the fwerde of his paffioun and forwe: and that byfelle ofte fithes on this day. But now fothely the fwerde of his fpere hath perfede bothe the body of the fone and the foule of the moder.

¶ After this thai fitten downe all byfide the croffe: but what they fchulde doo thai woot nouzt / for they mowe not take down the body and burie it bycaufe that they haue neither ftrengthe ne instrumentis apte therfore: and for to goo away fro hym fo hongynge thay dar not / and longe abiden there thai mowe nouzt bycaufe that the nyzt was comynge on hem. Here myzt thou fee in what forwe and perplexite thai bene. O benigne lorde Jefu / how is this that 3e fuffren 3oure dere moder / chofen bifore all othere / that is the merour of the worlde and 3oure fpecial reftyng place / fo to be tourmented and trobled that vnnethes hath fche eny fpirite to lyue: and tyme it were that fche had fom manere of reffe and relefyng of hir forwe.

¶ Of the taking down fro the croffe oure lordes body Jefu at euefong tyme. ¶ *Cam. xlvj^m.*

IN the mene tyme that oure lady and John and othere biforefaide were in grete perplexite and defolacioun / as it is i:faide: they lokeden toward the citee as thay ofte fithes deden for drede / and than fawh thay many other comynge toward hem by the way: the whiche were Jofeph of Armethie and Nycodeme / bryngynge with hem othere miftermen that brouzten with hem dyuers instrumentis with the whiche they fchulde take down the body of Jefu fram the croffe: and alfo they brouzte an hundred pounce of mirre and aloes forto anoynte his body / and fo burie it. And thanne alle they rifen vp with grete

drede / not knowynge what they wolde doo. A lorde
 god / how grete sorwe is this day ! Than John / takynge
 good hede to hem that were so comynge / faide to oure
 lady: Sothely / I fee comynge there Joseph and Nichodeme.
 And than oure lady kauzt spirit and was gretly comforted
 and faide: Bleffid be oure lorde god that hath sent vs
 helpe at oure nede / and hath mynde of oure sorwe / and
 that hath nouzt forsaken vs in oure tribulacioun. Gode
 fone John / goo azenst hym and welcome hem : for I woot
 wel thai come to oure socour. And anone John wente
 azenste hem : and when they metten thai clipten other /
 with wepyng teres / and myzt nouzt speke to othere a grete
 while for tenderneffe of compassioun and sorwe. After
 that they hadde walked forth a litel while and drowe nyh
 toward the crosse / Joseph askede who was there with oure
 lady / and how it stood with the othere disciples. And
 John answerynge tolde him who was there with oure lady /
 but of the disciples he kouthe not telle : for he faide there
 was none of hem sene there al that day. And ferthermore
 at her askynge he tolde hem al that was done azenst oure
 lorde / and all the proceffe of his passioun. And when they
 come nyhe the place / knelynge doun and wepynge / thay
 honourede oure lord Jesu. And after metyng to gidre /
 oure lady and hir sustres and Maudeleyn resceyued hem
 worschipfully / with knelynge and lowe bowynge to the
 erthe : and thay a3aynward knelynge and worschippyng
 with grete wepinge stoden so to gidre a greet while or
 thai speken. But at the laste oure lady bygan to speke to
 hem and faide : Sothely frendes / 3e haue done wel that
 3e haue mynde so of 3our maister / for he loued 3ow wel :
 and as I knowleche to 3ow pleynely it femed to me that
 there was a newe list risen at 3our comynge : for bfore
 we wist nouzt what we myzt done / and therefore god quyte

30w. And thay saiden aȝenward: We bene forie with all oure herte for alle these wronges and malices done aȝenst hym: for as we sene wel the wicked men hauen the maistrye aȝenst the riȝtwisnesse: and we wolde ful gladly haue delyuered hym fro so grete injurie if we hadde myȝt / bot at the leste we schal doo this seruice to oure lorde and mayster that we ben comen fore. And than they made hem redy forto take hym downe.

¶ Take now good hede in manere as I haue saide bifore to the manere of takyng downe. There are sette two ledres on the side of the crosse / one aȝenst another: and Joseph gooth vppe on the laddre stondynge on the riȝt half and besieth hym to drawe oute the nayle of that hande / but it is ful harde: for the nayle is grete and long and harde dryuen into the tree / and withoute grete thruȝtyng doun of oure lordes hande it may nouȝt be done: but that is no force / for oure lorde knoweth wel that he doth al trewely and with good entent / and therefore he axcepteth his dede. And when the nayle was drawe oute / John maketh signe to Nichodeme forto take it to hym priuely so that oure lady see it nouȝt for discomfortynge. And after in the same manere Nichodeme drowe oute the nayle of the lifte hande and taketh it priuely to John. And thanne Nichodeme cometh downe forto drawe oute the thridde naile of the feet: and in the mene tyme Joseph sustened the body. Sothely / wel is hym that so may sustene and clippe that holyest body of oure lord Jesu. Therwith oure lady taketh in to her handes reuerently oure lordes riȝt hand and byholdeth it and leieth it to hir yȝen and deuoutly kuffeth it / fore wepyng and fighynge. And when the nayle of the feete was drawn oute Joseph come doun softely / and alle leiden to hande and token oure lordes body and leide it downe on the

¶ Plangent
super eum
quasi super
vni-
geni-
tum.

¶ Corpus
meum dedi
percusi-
entibus et
genas meas
vellentibus.

erthe: and oure lady toke the hede and schuldres and leide it on hir barme: and Maudeleyne was redy to take and kusse the feete / at the whiche sche fond so moche grace bfore in his lyf. Other of the companye stoden aboute byholdynge / and alle maken greet lamentacioun vppon hym after the prophecie / that than was fulfilled / seying: that thei schulde make sorwe vppon hym as vppon the one bygeten childe: and namely his blessed moder alle tymes sore wepynge / and than sorwfully byholdynge the woundes of hondes and feet / and specially that horrible wounde of his side: now takynge hede to one and now to another / and seynge his heuede so foule fare with and his heer to drawen with the scharpe thornes and his louely face all defoilled with spittynges and blood / and the heres of his berd drawen away fro his chekes / as the prophecie seith of ysaie in his persone thus: I gaf my body to hem that smytten it and my chekes to hem that drowen the heer away.

¶ Cam.
xlvij^m.

¶ Of the burienge of oure lord Jesu at complyn tyme.

After a litel while / liggyng the body of oure lorde Jesu bytwene his moders armes / as it is faide / whan it drewe toward nyzt Joseph prayed oure lady that sche wolde suffre the body to be dight after the manere of the Jewes and buried. Bot sche was loth therto and seide: Goode bretheren / taketh nouzt so sone my child fro me: rather burie me with hym. Than seide John: My dere moder / lat vs assente to Joseph and Nichodemus / and suffre oure lordes body to be buried: for elles by occasioun of to moche tarienge thay myzt liztliche falle in daunger and sclaundre of the Jewes. And at this suggestioun of John oure lady / as wise and discrete / thenk-

ynghe that sche was committed to hym by oure lorde / wolde no lenger lette his buryenge / bot blessed the body and lete hem dizte it as thay wolde. And than John / Nichodeme / Joseph and othere / bygonne to ennoynte the body and to wrappe it in linnen cloth / as it was the manere of Jewes berienge. Neuertheles oure lady kepte all way the heuede in her barme forto dizt that hir self / and Maudeleyne the feete. And when thai dizten the legges and comen nyh to the feete Maudeleyn faide : I pray 3ow suffre me dizte these feete / at the whiche I fonde so moche grace. And thay suffrynge her askyng / sche helde the feet and loked vpon hem wepyng and almost faillyng for forwe : and rzt as sche byfore in his lif wische hem with teres of compunccioun / now moche more sche wascheth hem with teres of grete forwe and inward compassioun : for as he verray sothfastnesse witnes sith of her / sche louede mykel and therfore sche wepte mykel / and namely in this laste seruise doynge to her mayster and lorde so pitoufly dede : vnnethes for forwe myzte her herte abyde in her body / for sche wolde ful gladly haue bene dede ther at her lordes feet. Sche sawh non other remedye / but sche besieth hir with al her myzt now at the laste seruise to hym / the whiche was ful vn kouthe to her / forto dizt his body in the best manere that sche may / but nozt as sche wolde : for sche hath neither mater therof ne tyme therto. But neuertheles in manere as sche may sche wischeth the feet with teres : and after deuoutly wypeth hem / and keffeth hem / and wrappeth hem in clothes in the beste manere sche can. When they haue thus done and dressed the body in to the hede / thay loken to oure lady that sche schulde performe her part : and than bygan they alle newly to wepe and make forwe. Than sche feyng that sche may no lenger differ / setteth

her first vpon the face of hir sone and speketh to hym in this manere : My swete sone / I holde the now dede here in my barme : and / as I see / we moste departe bodily / but hard is the departynge of deeth. Here byfore there was a liking conuersacioun bitwene vs / and we were leuyng among othere men euer with oute pleynt or offence : thogh it so be that thou art slayne now as a wicked man. And I haue serued the trewely and thou me : but in this forwful bataille thy fader wolde nouzt helpe the / and I myzt nouzt : wherfore thou forsoke thy lyf for the loue of mankynde / that thou woldest azen begge and faue : but ful hard / peynful / and dere is this bigginge : wherof neuertheles I am glad for the hele and sauacioun of men : but in thy passioun and deth I am ful harde tormented : for I woot wel that thou neuere dedest synne / and that thou art slayne with outen desert thorow that soulest horrible deth. Wherfore now / my dere sone / our bodily felauschip is twynned / and now moste I nedes be departed fro the : and so I schal berye the. But whider schal I / thy moste forwful moder / after gone ? And where schal I dwelle / my dere sone ? Hou may I lyue withoute the ? Sothely / I wolde gladly be buried with the / so that I myzte be with the : but sithen I may not be buried with the bodily / at the leste I schal be buried with the goostly in my sowle. Wherfore I schal bury with thy body in thy graue my soule / and therfore that I comaunde and leue to the. O swete sone / how sorful is this departynge ! And therwith of the grete habundaunce of teres sche wiffhe moche better his heed than Maudeleyne dede before his feete. Than sche wipeth his face and kisseth it / and after wonde his hede in a sudarye / and so signede and blessed hym. And than alle to gedres honourynge and kiffynge his feet toke hym vp and bere hym to the

graue : oure lady berynge the heuede / and Maudeleyne the feet / and other the mydde part.

¶ There was nihe that place of the crosse / the space of a stons caste / a newe sepulture wher ynne no body was buried bifore / and therynne with reuerence knelynge thay leyde hym with greet fighyng / sobbyng / and wepyng. And after he was so buried / and his moder had 3euen him her bleffing / they leyden a grete stone at the dore of the graue / and wente her waie toward the citee : that is to saye Joseph and his felawschippe : oure lady 3it abidyng with hir felawschippe. But Joseph at his goyng spak to oure lady and faide : My lady / I pray 3ow for goddes loue and for the loue of 3our sone / oure maister / that 3e vouche faaf to come and take 3oure herberwe in myn houe : for I woot wel that 3e haue none houe of 3oure owne : wherfore taketh myne as 3oure owne : for alle myne ben 3oures. And in the self manere Nichodeme prayde on his side. And sche louely enclynyng to hem and thonking hem answerde and said / that sche was committed to the gouernaunce of John. Wherfore than thay prayde John the same : and he answerde and faide / that he wolde lede hir to mount syon / where her maister sroupede on the day biforne at euen with his disciples / and there wolde he abide with her. And so thay louely saluyng oure lady / and worfchippyng the sepulcre / 3eden forth on hir waye.

¶ Ca^m.
xlviii^m.

¶ What was done of oure lady and of othere after the burienge of Jesu.

WHen it drowe to nyzt John spak to oure lady and faide: It is not honest forto dwelle here lenger and forto come into the citee in the nyzt: wherfore if it be 3oure wille goo we hennes and torne we a3eyne. And therwith oure lady rifeth vp / and with all hem knelynge / bleffede and kiffede the sepulcre / and faide: My sone / I may no lenger stonde here with the / but I commende the to thy fader. And than lifyng vp her eizen to heuene with teres and ynward affectioun seide: Euerlastyng fader / I recomende to 3ow my sone and my soule / the whiche I leue here with hym. And therwith thay bygonne to goo all her way. And when thai comen to the crosse / there sche knelede downe and honoured the crosse / and faide: Here made my sone his ende / and here is his precious blood. And so deden alle that othere. For thou myzte thinke and vndirstande that sche was the firste that honoured the crosse / as sche was the firste that honoured her sone born. And after fro thens they toke hir waye towarde the citee: and ofte by the waie sche lokede a3eyn towarde her sone: and whan thay comen there as thay myzte no more se the crosse oure lady and alle othere knelede and honoured it / wepyng. And when thay comen nyhe the citee oure lady sustres hiled her face in manere of a mournyng wydowe: and thai 3eden bifore / and oure lady solwede after bytwixe Maudeleyn and John / so keuered the face. Than Maudeleyn at the entre of the citee / desiryng to haue oure lady to her house / byfore the takyng of the way that ladde thiderward sche spak to oure lady and faide: My lady / I pray 3ow for the loue of my maister /

3oure sone / that 3e wil late vs go to oure houe in Bethanye where we mowe best abide: for as 3e knowe wel my maister loueth wel that place / and cam gladly ofte sithes therto: and that hous is 3oures with al that I haue: wherfore I pray 3ow that 3e wil come. And here than they bygunne to wepe / but oure lady holdynge here pees and makynge signe to John forto answere / and Maudeleyne prayeng hym for the self mater / he answerde and faide: It is more femely that we go to the Mount syon: namely for so we answerede and faide to oure frendes: wherfore come thou rathir with hir in to that place. Than faide Maudeleyne to John: Thou wost wel that I wil goo with hir whider soeuere sche gooth / and that I schal euere loue hir. After when thai come in to the citee there come on al fides maydenes and goode matrones / goynge with her and forwynge and comfortynge in here manere: and also gode men that thay went by had greet compassioun of her / and were stired to wepyng / and faiden: Sothely / this day is done grete wrong by oure princes to the sone of this lady: and god hath schewed grete tokenes and wondres by hym: avise hem what they haue done. And when they comen nyh the place there thay wolde reste / oure lady bowynge lowely to the ladyes that comen with hir and thonkyng hem / and they a3eynward to hire / token here leue of other / makynge greet lamentacioun and forwe. And than oure lady and Maudeleyne and the othere sistres of oure lady 3eden in to that houe: and John after he hadde congeed the othere wommen and thonked hem schette the dore after hem. Than thay beyng so al hem self to gidre / oure lady / lokenge aboute the houe and myssynge her loued sone Jesu / with grete forwe of herte compleynede her and faide: O John / wher is now my sone that so hi3e special affeccioun hadde

in thee? O Maudeleyne / where is thy maistre that so tenderly loued the / and thou so gladly feruedest hym? O my dere sustres / where is now my sone? Sothely / he is gone away fro vs : he that was al oure ioye and oure comfort and the list of oure eizen. See sothely / he is gone / and that with so grete angwisse and peyne as 3e alle haue feyne : and that is that encrefeth my sorwe that in alle his paynes we myzt nouzt helpe hym. His disciples forsook him : his fader all myzty wolde nouzt focour hym. And hou sone alle thise thinges were done agenst hym / 3e knowen and feyne. Was there euere eny thief or worse odyus man so sone dampned and putte to so spitoufe deth? For lo / the laste nyzt he was taken as a thief / and erly on the morwe brouzt biforn the Justice : at tierce dampnede : at sexte on the crosse honged : at none dede : and now buried. A my dere sone / a bittre departynge was this : and a sorwful mynde is this of thy foulest and horrible deth. Than John praide hir to stynte of fuche sorwful wordes and to cesse of wepynge : and comforted hir in the beste manere that he myzte. And thou also by deuoute ymaginacioun as thou were there bodily present comfort oure lady and that other selau- schippe / prayenge hem to ete somewhat / for 3it they ben fastinge / and after slepe : but that I trowe was ful litell : and so takynge hir blessynge / goo thy waye as at this tyme.

¶ What oure lady and othir with her diden on the faterday. ¶ Cam. xlix^m.

ERly on the morwe / vppon the saturday / stoden in the forsaide hous / the 3ates spered / oure lady / John / and othere wommen byfore nempnede in greet mornynge and sorwe / hauynge in mynde the grete tribulacioun and anguisshe of the day to fore : nou3t spekyng but by tymes lokynge on othir in manere as thay done that bene ouerleide with grete meschief and sorwe / and knowen no comfort ne no focour : and therwith they herde one knocke at the 3ate / and than thay dredden fore : for all thing in that tyme thai dredden bycause that here sikernesse and comfort was awaye. Neuertheles John 3ede to the dore / and vnderstandynge that it was Petre / tolde hem so : and oure lady bad vndo the dore and lete hym ynne : and Petre comynge yn with grete schame / wepyng and sobbyng / saluede oure lady and othere bot nou3t spak : and therwith they all bygan to wepe and my3t nou3t speke for sorwe. A litel while after come othere disciples oon after another on the self manere / at the bygynnyng makynge sorwe and wepyng. But at the laste whan they cessede of wepyng and bygonne forto speke of her lorde / Petre first saide in this wise : I am aschamed and confounded in my self / and I schulde nou3t by refoun speke in 3oure presence or apere in the s3t of men / for also moche as I leste so kowardly and forfoke so vntrewely my lorde that louede me so mykel. And in the self manere all the othere / smytyng her hondes and fore weping / accusen and reprehenden hem self that thei hadde so leste her lorde. Than oure lady comfortynge

s

hem faide : Oure gode maistre and oure trewe herdeman is gone fro vs / and we bene lefte now as faderles children : but I hope truely that we schal sone haue hym agen : and 3e knoweth wel that my sone is benigne and merciful / bliffed mote he be / for he louede 3ow wel : and therefore dowlth nou3t but that he schal be wel reconfiled to 3ow and gladly he schal for3eue all trespase and alle offenses. For sothely / by suffraunce of the fader / the malice agenst hym was so grete / and the woodnesse of his enemyes so strong and my3ty / that 3e my3t nou3t haue focoured hym thogh 3e hadden abiden stille with hym : and therefore dredeth nou3t all schal be wel. Than answerde petre and faide : Sothely as 3e seien / so it is : for I that sawe but a litel of the byginninge was with so grete drede smyten in the porche of Cayphas hous that vnnethes wende I forto haue scapede the deth : and therefore forsoke hym / and hadde no more mynde at that tyme of the wordes that he hadde seide to me to fore til he lokede on me. And Maudeleyn asked what tho wordes were. And he faide hou he tolde hym bifore that he schulde forsake hym and what tyme / and so forth he tolde alle his wordes spoken to hem : and specially that he tolde bifore meny thinges to hem of his passioun in that soper tyme that he made with hem the thorfday at euen. Than oure lady faide sche wolde gladly here of that processe that bifelle at that soper. And petre made signe to John that he schulde telle that processe : and John tellith all that was done and seide. And after to petre he tolde all the processe of his passioun / as he desirede. And so what of thise thinges and what of othere done by oure lorde Jesu amonge hem / they tellen to other now oon and now another / as it come to her mynde / dryuyng away all that day in suche manere talkynges of oure lorde Jesu.

¶ A lorde / how attentely and befily Maudeleyne liftnede to thoo wordes : but moche more oure lady / fayenge ofte fithes at the ende of a proceffe : Blessed be my sone Jesu : namely whan sche and Maudeleyn herde of the makynge of the sacrament : and how he gaf hem in the forme of brede his owne body to ete / and in the forme of wyne his blood to drynke. Sothely / I trowe / that ¶ N. with fouerayne meruaile here hertes meltede into likynge forwe and forowful likynge / brekyng oute on wepyng and schedynge fwete teres for that hize brynnynge loue that he schewede to man foueraynly in that excellent and passyng dede of charite.

¶ But now passing ouer so schortly in this meditacioun at ¶ B. N. this tyme : more ouer take hede and byholde hem this day in grete forwe and drede / and haue compassioun of hem if thou konne. For what is it to see how that the lady of all the worlde / and princes of holy chirche / and cheuenteynes of goddes peple / bene now so in drede and forowe stoken and hidde in that litel hous / nouȝt knowynge what they mowe doo / nor hauynge comfort but onely in that comunynge of the wordes and dedes of her lorde Jesu. Neuertheles oure lady stode all waie sadly in a restful and pesible herte : for sche hadde euere a certayn hope of the resurreccioun of her sone. And therefore holy chirche maketh specially mynde of hire euery saturday / bycause that in that day stode onely in her the feith of oure lorde Jesu that he was verray god. Neuertheles sche myȝt nouȝt haue full ioie bycause of the mynde of his harde deth and his bitter passioun.

¶ When the sonne was gone doun and it was leeful to worche / Mary Magdalen and another marie with hir zeden forth in to the citee forto bigge materes able to make oynementȝ of / as they hadde fomwhat done bifore /

in to the sonne settinge: for by the lawe they were bounden to kepe the sabboth day / fro the sonne rest of the day bifore vnto the sonne rest of the self day. Now take hede and byholde hem / how they gone with sorwful chere / in maner of desolate widowes / to some apothecarie or spicer / the whiche thei hadde knowleche of that was a good deuoute man / and that wolde gladly fulfille her wille and desire in that partie. And when they haue chossen the beste oynementz that thay couthe fynde / and paide therfore / they zeden home azen / worchyng hem in the beste manere that thai kouthe. And so may thou see how diligent and trewely thay worchen and trauailen for her lorde / with wepyng and fighynges amonge : and hou oure lady and the apostles stonden and byholden and paraenture helpen among. And when it was nyzt thay cesseden and zeden to reste / suche as it was. And so this may be the meditacioun for saturday / touchyng oure lady and othere wommen and the apostles.

¶ Quid
fecit
dominus in
die sabbati?

¶ But what dede oure lorde Jesu that day? Sothely / anone as he was dede he wente in soule down to helle thereas the holy fadres weren / and than were they in ioye and blisse by vertu of his bleffid prefence: for the slyt of god is perfyzt ioye. And here mowe we see hou grete was his benignyte / in that he wolde hym self go down in to helle. How grete charite and mekenesse that was: for he myzt haue sent an aungel / and haue deliuered hem oute of the deueles bondes and brouzte hem to hym where hym had lest: but his loue and his mekenesse wolde nouzt haue suffrede that / and therfore he went hym self down in to helle and visfitede his chossen soules there: and that nouzt as seruantes / but frendes of hym that was lorde of alle. And than all the holy faderes / in his comyng filled with ioye and blisse / and

alle forwe and myſlikyng awaie paſſed / ſtoden bifoꝛe hym in louynges and ſonges of prophecies and pſalmes / that were biſoreſaide and than fulfilled as thay beeth wꝛiten in holy writte / into the tyme that he wolde take his body aʒeyne and riſe vp gloriously fro deth to liſ: as it ſolweth in a proceſſe here afterward. To the whiche lyf ſorto riſe at the laſte tyme with hym he graunt vs / oure lorde Jeſu / that for vs deyde on the croſſe. Amen.

¶ Of the gloriouſe reſurrexioun of oure lord Jeſu / and ¶ Ca^m. 1^m.
of the fiꝛſte apperynge of him to his bliſſed moder / as it may reſonably be trowed.

After that the worthyſt prince and myʒtieſt conquerour Jeſu / thorū his bittre paſſioun and hardeſt deth hadde venquyſhed and vtterly ouercome that ſouereyne tyraunte / mannys enemy and his aduerſarie / Sathanas with all his wicked hoſte: alſo ſone as the ſoule was departed fro the body he wente downe to that tiraunty priſoun / helle: and riʒt as in ſothe he was lorde of vertues and kyng of bliſſe / ſo be his ſouereyn myʒt and riʒtwiſſeneſſe he brak the ʒate of that priſoun and entred with vnſpecable ioye and blis to his choſen peple / that there had bene in diſtreſſe meny thouſand ʒere bifoꝛe. And than was that priſoun turned in to a bleſſid paradys thorū his preſence: and al that bleſſid felawſchippe with myrthe and ioye that may nouʒt be ſpoken or thouʒt honoured and worſchipped and thonked ſoueraynly hir lord / that ſo gracioſly deliuered hem oute of that thraldome of the fende / and reſtored

hem to that blisse that thay hadde forfeited worthily by synne. And so in ympnes and ioyful songes of the prophecie fulfilled / first Adam and his progenie / and after Noe / and Abraham / and Moyfes / and Daud / with alle othere holy fadres and prophetes / louynge and thonkyng our lord Jesu / continued ther with hym and his blessed aungelles vnto the tyme that him likede to take hem thens with grete ioye and blisse / and sette hem in paradys terrestre / where that Enok and Helie lyuen in bodies abiden the tyme of Antecriste / the whiche also were soueraynly comfortede of his gloriouse presence with that blissed companye.

¶ And when it drewe toward day vppon the sonday / that was the thridde day fro his passioun / our lord Jesu spake to hem alle and seide in thise manere wordes : Now it is tyme that I reise my body fro deth to lyf / and therefore now I schal goo and take my body azeine. And therwith they alle fallyng down and worschippyng hym faide : Gooth our lord / kyng of blisse / and sone after ȝif it be ȝoure wille cometh azeine : for we desiren souerely to see ȝoure moste gloriouse body to our souerayn comfort. Comynge than our lord Jesu in soule with a worschipful multitude of aungeles to the graue / where his blessed body lay / on the sonday full erly to fore the fulspringe of day : and takynge aȝen that body moost holy rose vp thorow his owne vertue and myȝte / and wente oute of that graue closede as he wente first oute of his moderis wombe / clene virgyne in his natiuite / withoute forwe or wemme of synne.

¶ And than aboute the self tyme / that is to seyne erly amorwe / marie Maudeleyne / marie / Jacobe and salome / takynge here leue first at our lady / token the way toward the graue with precieuse oignementis :

dwellynge stille at home oure lady and makyng hir prayer in this manere: All myȝty god / fader moſte mercifulle and moſte pitouſe / as ȝe wel knowe / my dere ſone Jeſu is dede and buried ⁊ for ſothely he was nailede to the croſſe and hongede bytwene two thefes ⁊ and after he was dede I halpe to burye hym with myn owne hondes / whom I conceyuede with oute corrupcioun / and bare hym with oute trauaile or forwe: and he was all my good / all my deſire / and all the lyf and comforte of my ſoule: but at the laſte he paſſed away fro me alto beten / alto wounded / and alto rente. And alle his enemyes riſen aȝenſt hym / ſcorned hym / and dampned hym: and his owne diſciples forſook hym and fley fro hym ⁊ and I / his forwfull moder / myȝt nouȝt helpe hym. And as ȝe knoweth wel / fader of pitee and of mercye / that haue al power and myȝt / ȝe wolde nouȝt than delyuere hym fro the harde deth: but now ȝe mowe reſtore hym aȝeyne to me alyf / and that I byſeche ȝoure hyȝe maieſte. Lorde / where is he now / and why tarieth he ſo longe fro me? Gode fader / ſende hym / I pray ȝow / to me ⁊ for my ſoule may not be in reſte vnto the tyme that I ſee hym. And my fwete ſone / what dooſt thou now? and why abideſt thou ſo longe or thou come to me? Sothely / thou ſaideſt that thou ſchuldeſt aȝeyne vprife the thridde day ⁊ and is nouȝt this the thridde day / my dere ſone? Ariſe vp therfore now al my ioye / and comforte me with thyn aȝeyn comynge / whom thou ſo diſcomforteſt thorugh thyn awaie paſſynge.

¶ And with that / ſche ſo prayenge and fwete teres ſchedynge / loo / ſodeynly oure lord Jeſu came and aperede to hir / and in alther whiteſt clothes / with a glad and louely chere / gretynge hir on fide half in thiſe wordes: *Salve / ſancta parens* / that is to ſay Haile / holy

¶ Oracio
Marie.

moder. And anone sche tornynge her faide: Art thou Jesu / my blessed sone? And therwith sche knelynge doun honourede hym: and he also azeynwarde knelynge faide: My dere moder / I am. *Ego sum: resurrexi et adhuc tecum sum* / I haue vprisen / and loo zit I am with the. And after bothe risynge vp kiffeden louely other: and sche with vnspicable ioye clippede hym sadly / restynge all vppon hym / and he gladly bare her vppe and sustened hire. Afterward bothe sittynge to gidre / oure lady befily and curiously byhelde hym in semblaunt and in handes and feet and all the body where he hadde the signes of the woundes to fore / askyng hym whether all the forwe or the peyne were awaye. And he answerde and seide: 3e sothely / worschipful moder / all forwe is awaie fro me: and deth and forwe and alle peynes and angwische I haue ouercome / so that I schall neuere hethen forwarde fele ouzt of hem. And than sche faide: Blessid be thy holy fader / that hath azen zeuen the to me: and his holy name be exaltid / loued / and magnified euere with outen ende. And so thai bothe louely and likyngly talkynge togidre maden a grete ioyful feste. And oure lorde Jesu tolde hir thoo worthy thinges that he dede in thoo thre dayes after his passioun: and how he delyuerede his chosfen peple fro helle / and fro the deuel. Loo / this is a fouereyn pasch / and this is the ioyful day that dauid speketh of specially / sayenge: *Hec est dies quam fecit dominus: exultemus et letemur in ea.*

¶ How Magdeleyne and othere Maries come to the Ca^m. Ij^m.
graue.

AS I faide bifore / Marie Mawdeleyne and here two
felawes token her waye toward the graue of
oure lorde Jefu with preciouſe oignementis ⁊
and when thai come with oute the gates of the
citee / thay toke in her mynde the peynes and the turmentis
of here dere maiſtre ⁊ and therefore in alle places where
eny thing was notably done azenſt hym or by hym thai
ſomwhat ſtoden and abiden / knelinge down and cuſſede
the erthe / fighynge and wepynge / and in thiſe manere
wordes ſeinge to othere : Loo / here we mette hym with
the grete heuy cros on his bakke / when his dere moder
ſwownede and was half dede : and after : Here he torned
hym to the wommen of Jeruſalem / that maden forwe for
hym : and ferthermore : Here for weryneſſe ouer myzt he
laide down the croſſe : and here it was that the wicked
tourmentours violently and cruelly putte hym forth / and
conſtreyned hym to goo faſtere : and here at the laſte thai
ſpoylede hym of his clothis / and made him all naked ⁊
and ſo cruelly nailed hym vpon the croſſe. And than
with grete forwe and ſchedynge of teres / ſallynge down
vpon hir faces / thai worſchipede inwardly and kiſſed
deuoutly the croſſe of oure lorde / that was than ſpreyned
with his preciouſe freſche reed blood. And ferthermore /
thai riſynge vp and gooynge toward the graue ſaiden
to othere : Who ſchal ouertorne to vs that grete ſtone fro
the dore of the ſepulture ? And therwith thay neihyng
therto / and inwardly byholdynge / ſeien the ſtone ouer
tornede and an aungel ſittyng there vpon and ſaienge
to ham : Dredeth nouȝt ! ȝe ſecheth Jefu ! and ſo forthe as
the goſpell telleth. But thay for alſo myche as they fonde

nouȝt the body of her maistre there / as they hopeden / were so destourblede in her wittes and abaschede / that thai toke none reward to the aungelles wordes : but with grete forwe and drede anone tornede aȝen to the disciples / and tolde hem that her lordes body was taken away and whider thay wiste nat. And than petre and John ronne towarde the sepulture / and with hem also the forsaide wommen : and alle they ronne with feruent loue to seche her herte and her lyf. But after the processe of the gospele / Petre and John / entrynge the graue and nouȝt fyndynge the body / but onely the clothes that he was wrapped ynne and the fudarie of his heede / with grete heuynesse they tornede home aȝen.

¶ N.

¶ And here we oweth to haue ynward compassioun of hem : for sothely at this tyme thei were in ful greet disfolacioun and forwe : whan they souȝte so oure lorde and founde hym nouȝt / ne wiste where they schulde seke hym more. Also here we haue ensample that ofte fithes bifore grete ioye cometh grete discomfort and forwe : the whiche is to be borne patiently for the tyme / and euer Jesu to be souȝt and called on by deuoute prayer and feruent desire vnto the tyme that he be founde : as this processe after folowynge scheweth.

¶ For after the two disciples were gone aȝeyne / as it is faide / in manere of despeire / the forsaide maries abiden and lokeden este in the sepulcre : and than thei seien two aungelles sittynge in white clothes and seienge to hem : What seche ȝe hym that lyueth with hem that ben dede ? But thay ȝit toke no rewarde to here wordes / ne toke comfort of the sȝt of aungelles : for thay souȝt nouȝt aungelles / but the lorde of aungelles. And for thei fonde hym nouȝt / therfore the two felawes of Maudeleyne / all heuy and discomforted / withdrewe hem and sitten doun

a litel bysides / makynge her mone to other. But Marie Maudeleyne wetynge neuer what sche myȝte doo / for with oute her maister sche kouthe not leue / and for sche fond hym not there / ne wiste where sche schulde seche hym elles / sche stode stille there with oute the graue wepynge : and eft sche loked yn / for sche hoped euere to fynde hym there / as sche halpe to burye hym. And than saide the aungelles to her : Womman / why wepest ? whom sekest ? And sche saide : They haue take away my lorde / and I wote nouȝt where they haue putte hym.

¶ Byholde here the wonderful worchyng of loue. A litel bifore sche herde of an aungel that he was risen / and after of tweyne that he leuede : and ȝit sche hadde it nouȝt in mynde / but saide : I woot nouȝt. And all that made loue. For as origene seith / here herte and her mynde was not there sche was in body / but it was there as her loue was / that is to seie her maister Jesu : and therfore sche kouthe not speke nor here but of hym. And therfore it bifel that what tyme sche wepte so / and toke no rewarde to the aungelles / bycause of the feruent loue that sche hadde to hym that was lorde of aungelles / her merciful maister myȝte no lenger holde hym fro hir / but apperede to hir as it foloweth.

¶ How oure lorde Jesu apperede after his resurrexioun ¶ Cam. lijm. to Magdeleyne.

OUre lorde Jesu / spekyng with his blissed moder ¶ B. at his firste apperyng to hir / as it was tolde bifore amonges othir louely comunynges / tolde hir of the grete besynesse and feruent sechyng of Magdeleyne : and seide that he wolde goo schewe hym bodily to her to comfort hir. And oure lady / glad therof / saide : My blessid sone / gooth in pees and

¶ Luc.
xvj^o.
Joh. xx^o.

¶ N.

¶ Gre-
gorius.

comforteth hir: for sche loueth 3ow ful moche and ful
trewely / and was ful sory of 3oure deth: but I pray 3ow /
thinketh to come a3eyne to comforte me. And so sche
louely clipped hym and kissed hym / and lete hym goo.
And anon was he in the gardyn where Magdeleyne was /
and seide to her: Womman / what sekest thou? and why
wepest? Oure lorde alked hir that he wiste wel to that
ende / as seynt gregorie seith / that by her answere in
the nempnyng of hym / the fire of loue schulde be the
more feruently kyndeled in her herte. Neuertheles sche /
nou3t knowing hym / but al destracte and oute of hir self /
supposyng that he hadde be a gardynier faide: Sir / if 3ow
haueth taken hym away / telle me where thou hast done
hym / that I may take hym to me. And thou3 oure lorde
was not bodily / as sche supposyd / a gardynier: neuer-
theles / as the same clerk feint Gregory seith / he was so
in sooth goostly to hir: for he it was that planted in the
gardyn of hir herte the plantes of vertues and of trewe
loues. And than oure lorde Jesu / hauinge compassioun
of here grete forwe and wepyng chere / clepede her by
her homely name and faide: Marie: the whiche worde
fodeynly heled al her forwe. And sche than knowynge
hym / with vnspekable ioye seide: *Raboni* / a maister / 3e
beth he that I haue so longe sou3t: and why haue 3e so
longe hid 3ow fro me? And anon sche ran to hym / and
fallynge down to the erthe wolde haue kissed his feet / as
sche was wonte bifore by vnperfite affeccioun to his man-
hode that than was deedly / but nou3t so now after his
refurrexioun. Wherefore oure lord / willynge to lifte vp
goostly hir herte and hir affeccioun to heuene and to the
godhede / and that sche schulde no more seke hym in
erthe in manere as sche dede bifore whan he was dedly /
faide: Touche me nou3t in that manere erthely: for I

haue nouȝt ſtien vp to my fader / that is to ſeyne I am nouȝt ȝit liſte vp in thy foule by trewe and perfite bileue that I am euen with the fader / verray god : and therfore touche me nouȝt in that manere inperfiteley : but goo and ſay to my bretheren : I ſtie vp to my fader and ȝoure fader / to my god and ȝoure god.

¶ And ferthermore oure lorde / homely comunynge with hir / ſpake to hir in this manere : Woſte nouȝt wel / douȝter / ¶ B. that I tolde the byfore my paſſioun that I ſchulde riſe the thridde day fro deth to lyf? And why woldeſt thou then ſo beſily ſeke me in the ſepulcre? And ſche ſaide : Sothely / maifter / I ſeih ȝow that my herte was filled with ſo grete forwe of the bitterneſſe of ȝoure harde paſſioun and deeth that I forȝete all other thing / and onely thouȝt on ȝoure body / dede and beried / and on the place that it was buried ynne : and therfore I brouȝt now this oynement forto haue anoynted therwith ȝour gloriouſe body : bleſſed be ȝour all myȝty godhede wherthoruȝ ȝe wolde ariſe vp fro deth and come aȝen to vs. And ſo thoo two trewe loueres ſtanden and ſpeken to gidre with grete likynge and ioye. And ſche curiouſly byhelde his glorious body / and aſkede what her liketh : and he in alle thinges anſwerde plesyngly to here paie.

¶ And ferthermore thouȝ oure lord ſo ſtraungely / as it ſemeth / anſwerede her at the bygynnyng / biddynge hir that ſche ſchulde not touche hym : neuertheles I may nouȝt trowe but that afterwarde he ſuffred her to touche hym and to kiſſe bothe hondes and feet or they departeden. For we mowe ſuppoſe and godliche trowe that ſithe he wolde ſo affectuoſly and ſpecially / after his owne moder / fiſt biſore alle othere viſite and appere to hir : that he wolde nouȝt therby in eny manere deſtourble her or heuy her / but rather in alle poyntes

comforten her. And therfore the good lorde that is so benigne and ful of swetnesse / namely to alle thoo that truely louen him / spake nouzt to her the forsaide wordes in straunge manere and boystously / but in mysterie : schewyng hir inperfiht affeccoun / as it is faide / and wilnyng lyften vppe her herte holy to god and to heuenly thinges / as feith seynt Bernarde.

¶ Than seide oure lorde that he wolde goo fro hir and visite and comforte othere. And Mawdeleyn than torned sumwhat in to forwe / for sche wolde neuere haue be departed fro hym / and faide : A good lorde / I see wel now that youre conuersacioun wil not be with vs in manere as it hath be here byfore : but / goode maistre / haueth euere mynde of me / and the grete godenesse / and the homelynesse / and the special loue that ye had to me : and so thenketh euere on me / my dere lorde god. And he answerede : Drede nouzt / but be stedfast and truste wel that I schal euere be with the. And so sche takynge deuoutely his blessyng / and he vanisshynge awaie fro her / sche come to her felawes and tolde hem al the forsaide processe : wherof thei were glad as touchyng his resurreccioun : but that they seyhe hym nouzt with here thay were heuy and fory. But the good lorde suffrede nouzt her forw longe laste / but sone comforted hem / as it after folweth.

¶ Cam.
liij^m.

¶ Hou oure lorde Jesu appered to the thre maries.

FErthermore as thise thre maries wente toward the citee / oure curtaise lorde Jesu metynge with hem by the waie / mekely grette hem / saienge : *Aue te* / hail to 3ow. And they / so ioyful of his presence that it may nouzt be faide / felle down at his feete and clipped hem and kissed hem / with ioyful teres : and

ſpeken alſo with hym / and he with hem / homely wordes of gooftly comfort / byholdynge therwith his glorious body with vnſpekable ioye : the whiche thay byhelde the thridde day bifore with fouerayne ſorwe. And than oure lorde Jeſu ſaide to hem : Gooth and ſeieth to my bretheren that thay goo to galile : for there ſothely they ſchulle me ſee / as I tolde hem bifore.

¶ Loo how the maiſtre of mekenefſe clepeth his diſciples bretheren : he leſte neuere this vertue / the whiche he fouereynly loueth. And who ſo wil haue ſwete vnderſtondyng and goftly comfort in the forſaide proceſſe and alſo in that ſoloweth here after / hym byhoueth to make hym ſelf by deuoute meditacioun as he were bodily preſent in alle places and dedes / as I ſaide here bifore. ¶ Nota.

¶ How that oure lorde apperede to Joſeph of Armeſthie / as the goſpel telleth / and to Nichodeme / and alſo to the laſſe James / as ſeynt Jerom witneſſith / I paſſe ouer for litel fruyte of hem.

¶ How oure lorde apperede to Petre.

¶ Cam.
liiij^m.

WHen Maudeleyne and here felawes were comen home / and tolde the diſciples that oure lord was vprifen : Petre / that was moſt ſeruent in loue / inwardly forwyng that he ſawh not his lorde / and noujt mowyng reſte for his grete loue / toke his waie allone toward the ſepulcre : for he wiſte noujt where he myzte feke hym elles. And ſone after oure benigne lorde Jeſu / hauynge compaſſioun of his ſorwe / appered to hym in the wey and greteth hym ſayenge : Pees to the / Symound. And therwith petre / ſmytynge hym ſelf ſadly on the breſte / and fallynge doun on the grounde / with ſore wepyng teres / ſaide : Lorde / I knowleche my grete trefpace in that I kowardly forfoke

the / and ofte fithes falsely denyed the: and therwith he kissed his feete. And oure lorde / benignely lifynge hym vppe / kissed hym and saide: Be in pees / and drede nouȝt: for alle thy synnes bene forȝeue the. I knewe thyn infirmyte better than thy self / and therefore I tolde the biforn: but now goo and stable and comforte thyn bretheren / and trusteth fadly that I haue ouercome alle ȝoure aduersaries and enemyes. And so thay stoden and speken homely to gidre: and petre ful besily byholdeth hym / and taketh hede of alle thinges. And after his blessing taken / he wente home aȝeyne: with grete ioye tellynge oure lady and the disciples what he hadde sene and herde.

¶ Of this processe of apperynge to petre is nouȝt expresse in the gospelle / but thus by deuoute ymaginacioun I haue sette it here byfore other apperynges that folwen: for so it semeth that holy chirche holdeth / as it is conſented more pleynly in the legende of the refurreccioun.

¶ Cam. lvm. ¶ Of the comynge aȝeyne of oure lorde Jesu to the fadres / and of her ioyful songe.

Oure lorde Jesu / after that he departed fro petre / wilnynge visite and comforte the fadres of the olde lawe and othere / the whiche he hadde anone after his deth delyuerede oute of the deueles thraldome and sette in paradys of delices: he come to hem al gloriouse / in white schynynge clothes / with a grete multitude of aungeles. And thai feynge hym aferre comynge with so grete blisse / with vnspekeable ioye and louynge / with songes of myrthe thay resceyuede hym / sayenge: Loo / oure kyng of blisse! Cometh alle and mete we with oure faueour. For now the holy day schyneth vppon vs: and therefore cometh alle and honoure

we / as worthy is / oure lorde. And than all thay fallynge doun to the erthe / deuoutely honoured hym ⁊ and after / rifynge vp and standyng byfore hym / reuerently and merily finginge the pfalmes of dauid that specially pertyne to his louynge at this tyme. And when it drewe fomwhat towarde the even tyde / oure lorde Jesu faide to ham : I haue compaffioun of my bretheren / the whiche ben wonder forie for my deth / and for drede ben difparkled as fchepe that aren with oute gouernour ⁊ and fore thay defiren to fee me : wherfore now I wil goo and fchewe me to hem and comforte hem / and fone after I fchal come aʒeyne to ʒow. And thay alle fallynge doun and honouryng hym / faiden : Lorde / fo be it at ʒour wille.

¶ How oure lorde Jesu apperede to the two difciples goyng toward the caſtel of Emaws. ¶ *Cam. lvj^m.*

THe ſelf day of the reſurrexioun / as tweyne difciples of Jeſu ʒeden toward the caſtell of Emaws mornynge / and in manere of deſſpeyre talkeden togidre by the waie of that byfelle the friday bifore / oure lorde Jeſu came in manere of a pilgryme and ſelaufchipped with hem / askynge hem queſtiouns and anſwerynge and tellynge hem ſwete wordes of edificacioun / as the proceſſe of the goſpell of feynt luke pleynerly makith mynde. And at the laſte he / bedene drawen and conſtreyned to entre and dwelle with hem / ſchewed hym to hem and was knowen in the brede brekyng.

¶ Here may we vndirſtonde and ſee the grete goodneſſe and the benignyte of oure lorde Jeſu in many maneres. Firſte / he ſchewed his goodneſſe in that his feruent loue wolde nouʒt ſuffre his byloued difciples

T

¶ Quam
dulcia fau-
cibus meis
eloquia
tua, super
mel ori
meo.

¶ Con-
caluit cor
meum intra
me, etc.

longe erre and be fory. Sothely / he is a trewe frende and comfortable felowe and a benigne lorde : for loo / he ioyneth and feloweth hym to hem homely : he asketh the cause of her forwe and heuynesse godely : and he expow- neth the scriptures to hem wisely / and enflawmeth her hertes goostly / consumyng al the rouse of mysbyleue. Thus he dooth with vs euery day goostly. For what tyme we bene in eny perplexite / ouerlaide with heuynesse or slouthe / and we speke and comune to gidre of Jesu / anone he cometh to vs / comfortyng vs and liztnyng oure hertes and enflaumyng into the loue of hym : for the beste medicyne azenst suche goostly siknesse is sorto speke of god / as the prophete dauid faith : Lorde / how swete ben thy speches and thy wordes to my chekes : 3e / sothely / passyng hony to my mouth. And in another place : Thy speche is greetly enflawmed as fire thorugh the worching of the holy goost : and I / thy seruauent / loued it. Also to thenke on god and the grete goodnesse of Jesu helpeth moche in temptacioun and dislese / as the self prophete seith : My herte is verrailly i-heted with the fire of cristes loue : and in my meditacioun of Jesu schal brenne fire of perfizte loue. Also we mowe see here the goodnesse of oure lorde Jesu / nouzt only in loue / as it is faide / but also in his profunde mekenesse : as if we take hede how lowely and mekely he goth with hem / that is to saie the hize lorde of lordes with his symple seruantes / as one of hem / kepyng now the mekenesse in his body glorifiede that he schewed bifore in his body dedly : and 3euyng vs enfaumple to folwe hym in that vertue. 3it also here we mowe vnderstonde the mekenesse of oure lorde Jesu / in that he made hym self so homely with tho two symple disciples / the whiche were of lower degree than the apostles. But thus do nouzt proude men : for

thay wil not gladliche goo and speke and be conuerfaunt but with hem that beeth of grete fame and of hie estate toward the worlde. And ȝit ferthermore here is schewed his mekenesse in the thridde poynt aȝenst proude men. For as we may see / they wil nouȝt gladly schewe here wisdomes and her curiouse wordes amonge fewe folk. But oure souerayn maister of al wisdom hath none disdeigne of fewe : for he scheweth his priue wisdom and hie miseries not only to tweyne / as now at this tyme / but also to one / as he dede bifore with the womman samaritan. More ouer we may consider the grete goodnesse of oure lord Jesu in all this processe of the gospell aforesaide : that is to say / how he enformeth his disciples in maneres : also fedeth and comforteth. And specially take hede how he feyneth hym to goo ferthere / vnto that ende sortokynde and encrese her desire and affeccoun to hym / and to be the more seruently bedene and withhalden of hem. And ferthermore how benignely he entreth and gooth in with hem : after taketh brede and blisseth it / and with his holy handes breketh it and ȝeueth it to hem : and than scheweth hym self to ham.

¶ Thus he dooth euery day with vs goostly : for he wolde be beden of vs to dwelle with vs and drawen with seruient desires / deuoute prayeres / and holy meditaciouns. And therefore / as he hath tauȝt vs / it byhoueth euere to praye and nouȝt faille : but that we take in mynde the werkes of pitee and hospitalite : and how it sufficeth nouȝt to here or rede the wordes and the biddynge of god but thay bene perfourmed in dede / as we may hereof more pleynly be enformed in the Omelye of seynt Gregorie vpon this gospell.

¶ At the laste oure lorde Jesu / wilnynge visite also and comforte othere / dwelled nouȝt longe with these

disciples / but also sone as he had spoken and ȝeuen hem
the bred / he vanyſched away fro her eyȝen.

¶ Cam.
lvij^m.

¶ How oure lorde Jefu apperede to his apoſtles and
disciples / that were recluſed for drede on the ſelf day
of his refurrexioun.

WHen the forſaide two diſciples were thus
comforted / as it is ſaide / by the preſence
of oure lorde / anon for ioie they torned
aȝen to Jeruſalem and comen to the apoſtles
and other diſciples there priuely gadered / but thomas
abſente / and tolde hem the forſaide proceſſe / and herden
aȝeynward of hem that ſothely oure lorde is riſen and
hath appered to Petre. And therwith ſodeynly oure lord
Jefu / entrynge in to hem and the ȝates cloſed / ſtode
in the myddes of hem / and ſaide: Pees to ȝow. And
anon they / fallynge doun to the erthe and knowlechyng
her gilt in that that they hadde ſo leſte hym and forſaken /
refceyued hym with grete ioie. And than ſaide he to
hem: Riſeth vp bretheren / and beeth of good comfort:
for alle ȝoure fynnes beeth forȝeue ȝow. And ſo ſtandeth
Jefu amonge his diſciples / ſpeking homely with hem /
and ſchewyng hem bothe his handes and his ſide: and
oponeth her wittes to vnderſtonde clerely holy ſcriptures.
And forto knowe ſothfaſtly his refurreccioun he asketh
whether they haueth ouȝt that is to be eten. And he
eteth homely byfore hem a part of a roſted fiſſhe and
of a hony combe to preue his verray body preſent and
riſen: and after he brethed on ham and ȝaf ham the holy
gooſt.

¶ Loo if we take ynwardly hede / alle thiſe forſeide
thinges bene ful ſwete and ful of goſtly likyng. Forthi

than were the disciples ioyful in that fight of oure lorde : the whiche were bifore heuy and dredeful. Lorde god / how gladly thai zeuen hym that he askede : how trewely thai mynyftrede and feruede hym : and how merily thay ftoden aboute hym. But here with alfo byholde we oure lady / his bleffid moder / that was there present in that tyme : forto hire were the disciples gadered : how fche taketh hede to alle tho thinges done of her fwete fone / with vnspekable ioye / fittyng by hym homely and feruyng hym full gladly. And oure lorde taketh blethely her feruice / and worfchippeth her therwith to fore the difciples. And 3it more ouer for3ete we nou3t here Magdeleyne / the byloued difcipleffe / and of the apoftles apoftleffe : how fche after her olde manere fitteth at the feet of her maiftre and befily hereth his wordes : and in all that fche may gladly and with good wille mynyftreth. A lorde Jefu / how worthy is that litel hous : and how likyng and gracious it is to dwelle therynne. Sothely whofo hath eny deuocioun and gooftly taftē / he may fee and fele that here is now a grete pafch.

¶ Nota de
Magda-
lena.

¶ Oure lorde Jefu ftode but litel whyle there with hem / for it was nyh the even : and neuertheles we may fuppose that thay / with all the inftaunce that thay kouthe / helde hym there as longe as thay my3te / and namely Magdaleyn / looth to departe fro hym : and perauenture with a reuerent boldenefse fche helde hym by the clothes / for oure lorde was clothed with altherwhitefte clothes of his bliffe. And fothely if it fo were that Magdeleyne fo helde hym / it is no dowte fche dede nou3t that prefumptuoufly / but truely and mekely : in alfo moche as fche was fo trewely louyng hym and fo trewely byloued of hym. And that difplefede nou3t oure lorde : for it is his wille to be holden and drawn by feruent

desire / as it is schewed in the forsaide ij disciples the next chapitre beforne.

¶ At the lasteoure lorde / doynge reuerence to his moder and takynge aȝenwarde of her / bleffynge hem alle / passede away fro hem. And thai / fallynge doun / bysoft hym of his sone aȝeyne comynge: for thay dwelleden euere in his absence hongry and thrusty of her swete lorde / of whom byfore thai were wonte to haue so grete copie: and therefore no wonder thogh thai oftē sithes with feruent desires clepede hym aȝeyne.

¶ In alle these forsaide apperynges of oure lorde / the whiche were done on the self day of his resurrexioun / is grete mater of goostly ioye and solempne paske who so ynwardely tasteth hem: but the more harme is there ben menye that heren hem with bodily eres / but fewe that tasteth hem with goostly sauour. And the cause is that they haue nouȝt trewe compassioun in his passioun: and therefore they fele nouȝt goostly ioye in his resurrexioun. For sothely I bileue that who so kouthe haue ynward compassioun of the peynes that oure lorde suffrede for man / he schulde haue a ioyeful paske in alle the forsaide proceffe of his resurrexioun: and that schulde falle euery sonday to hym that the friday and the saturday wolde dispoſe hym in hole mynde to withdrawen fro worldly and fleschely likynges and veyne and curiouse thinges / [and] haue trewe compassioun of the passioun of oure lorde Jesu / as the apostle witneffith / sayenge: That if we be felawes and partyners of the passiouns / we schul be partyners of the consolaciouns and comfortes.

¶ Pro-
cessus Ber-
nardi.

¶ Seynt Bernard / in a fermoun of this feste of paske / accordynge to this purpos seith in this sentence: That alle cristen men that bene trewe membres of criste schulde folwe hym that is her lorde in these thre dayes:

that is to feie : the friday / in the whiche he suffrede
 penaunce and hyng on the crosse til the tyme that he
 was taken down with other mennis hondes : also the
 saturday / in the whiche his body rested and lay in the
 sepulcre : and the thridde day / that was the sonday /
 when he rose fro deth to lyf. Riȝt so alle cristen men
 schulde folowe hym that is her lorde first on the friday / that
 is vnderstande all the tyme of oure bodily leuyng in this
 worlde / hongynge on the crosse by penaunce doynge and
 mortefienge hem self to alle lustes and likynges of the
 flesche and of the worlde : and on the secounde day /
 that is to say when they ben dede / her bodies resten in
 the graues : so that on the thridde day of resurrexioun /
 that schal be the day of dome / thay myȝt rise in body
 and soule to lyf euerlastinge. But now / the more pitee
 is / the moſte partie of hem that beren vntrewely the name
 of cristene men practisen and vsen a ferthe daye / that was
 neuere made of oure lorde Jesu / but of the fende : in the
 whiche at this holy tyme they turnen aȝeyn to alle the
 lustes of the flesche and synnes that they vsede bifore
 lente : the whiche is as the friday. And so thay goon
 down wilfully fro the crosse or thay be taken down by god
 and by his aungelles : nouȝt folowyng Jesu / neyther in
 that day / neyther in this day / that is paske / that is also
 moche to say as passynge forth : for also moche as oure
 lorde passed forth fro deth to lyf with oute turnynge
 aȝeyne / for he schall neuere more die. Thay passen
 nouȝt forth / but turnen aȝen to goostly deth : and so maken
 hem the ferthe day falsely / as it is faide : in the whiche
 they torne aȝeyne to her vices and synnes that thay vsede
 bifore : and herfore is all her ioye in this holy tyme of
 paske fleschely and bodily / and nouȝt goostly / as it schulde
 be / with trewe ynward ioye of cristes resurrexioun / that

¶ Nota de
 tribus
 diebus
 spiritualiter
 obser-
 uandis.

is sothfast enfaumple and ernest of oure resurreccioun to come : when we schal rise in body and soule to lyf euere^s lastyng. And thus moche be faide at this tyme touchinge this holy pask day.

¶ Cam.
lvij^m.

¶ How oure lorde Jesu apperede the viij day after to his disciples / thomas present.

WHen the viij day of his resurrexioun was come / oure lorde Jesu apered eft to his disciples in the forsaide place and the gates closed / wher thomas was than present with hem that was nouzt so the firste day biforesaide. And after his felowes hadde tolde hym hou they hadde sene her lorde / and he nouzt byleuyng but if he myzte touche hym / as the proceffe of the gospell plenerly telleth : than the good heerdman of his erryng schepe besie and hauing compassioun / sodeynly stondyng in myddes of hem / saluede hem and faide : Pees to 3ow. And therwith turnyng hym specially to Thomas / faide : Putte in thyn fyngre hider / and see and touche my handes : and bryng forth thyn honde / and putte into my side : and be na more of mysbileue / but hens forwarde trewely byleuyng. And than Thomas / reuerently knelyng down / with bothe ioye and drede touchede his woundes as he bad / and faide : My lorde and my god. He sawe hym man / and byleuede hym god. And than also he knowlechede his gilte in that he hadde forsaken hym / as othere also deden. And oure lorde godely takyng hym vp faide : Drede nouzt : alle thy synnes beeth forzeue the.

¶ Dominus
meus et
deus meus.

¶ And this longe doute and mysbileue of thomas was of the grete godenesse of oure lorde in that manere suffrede for oure profyt to the more open proof and certayne of his verray resurreccioun. And so we may see here the

grete benignyte / mekenesse / and feruent loue of oure lorde Jesu : in that that he scheweth to Thomas and his othere disciples so openly his woundes forto putte away fro her hertes al manere of derkenesse of mysbileue to bothe here and oure greet profijt. And specially oure **¶** Nota. lorde reseruede in his glorious body the steppes of his woundes for thre skilles : that is to say / first to confermyng of the feithe of his resurrexioun to his disciples : and the secounde / forto schewe hem to the fader when he wil pray for vs and make hym plesed to vs : for he is oure special and fouerayn aduocat in that partye : and the thridde skille is forto schewe hem at the day of dome to the reproued peple vnto hir confusioun.

¶ And so standeth oure lorde with his blessid moder and Magdeleyne and his disciples as longe as hym liste / communynge homely with hem / in manere as it is faide in the nexte chapitre bifore to be had in contemplacioun. And than at the laste he bad hem goo in to galile to the Mount Tabor / as it is faide : for there he feide he wolde speke more with hem.

¶ How oure lorde Jesu apperede to the disciples in Galile. **¶** Ca^m.
lix^m.

After the disciples were goo into Galilee as oure lord badde / there he apperede este to hem and faide : There is 3euen to me al the power in heuene and in erthe. Goth now and techeth all manere peple / baptisynge hem in the name of the fader and sone and holy goost : and techynge hem to kepe alle thoo thinges that I haue bidden 3ow. And beeth of good comfort : for loo / I am with 3ow al daies vnto the worldes ende. And thay honoured hym at his comynge / and standen after with hym ful ioyful and gladde.

¶ Nota-
bilia
quattuor.

¶ Now take we good hede to the forsaide wordes / for thay bene ful comfortable and worthy. First / he scheweth to hem that he is lorde of alle thinges : after / he ȝeueth hem auctorite and a maundement to preche : the thridde / he ȝeueth hem the forme of baptisynge : and at the laste / the strengest hold and comfort that thay myȝt haue when he seith that he schal euere be with hem. Loo / what ioye and comfort he ȝeueth hem / and how many grete tokenes of charite he scheweth to hem. And so ȝeuyng hem his blessynge / he passede away fro hem.

¶ Cam.
lx^m.

¶ How oure lorde apperede to the disciples at the see Tyberiadis.

DWellynge ȝit the disciples in Galile / vppon a tyme seuene of hem wente forto fishe in the see of Tyberiadis / as the gospels telleth in processe / the whiche I passe ouer. But ȝif we take hede to alle the thinges that were there spoken and done / we may fynde moche goostly merthe and comforte in hem : and namely in that solempne feste that oure lorde made there to hem. In the whiche he / homely etynge with hem and / as his manere all way was / mekely feruyng hem / ful likyngly fedde hem nouȝt only bodily but moche more goostly : wherof he ȝeue vs parte and goostly taste / Jesu / for his mercy. Amen.

¶ De
Petro.

After the forsaide feste complete / oure lorde Jesu askede of petre whether he loued hym more than othere : and este and the thridde tyme askynge whether he loued hym : at euery tyme he comended to hym his peple / that he schulde after gouerne : and badde hym fede his schepe. Wher yn we may see the propre benignte of oure lorde Jesu / and specially his hiȝe charite / and the grete loue that he hath to oure soules. And after he tolde bifore

to petre the deth that he schulde suffre for his loue. And petre wilnyng to wite also of John / that folwede with hem / in what manere he schulde dye / was answered thus of oure lorde: I wil that he dwelle so til I come: as who seith: I wil nouȝt that he folwe me / as thou / by the passioun suffringe / but that in his ful elde and contemplacioun he ende this lyf in pees. Neuertheles other disciples myfnderstood by that worde that he schulde nouȝt haue deyde. And ȝit hadde nouȝt that bene a grete ȝifte / sithen it is bettre to be bodily dede and dwelle euere with criste / as the apostle seith. After this oure lorde Jesu passede away fro hem and wente aȝeyne / as he was wonte / to the holy fadres in paradys. And the disciples with grete ioye turnede aȝeyne vnto Jerusalem.

¶ Also oure lorde appered another tyme to mo than v^e disciples and bretheren gadered to gidre / as the apostle poule witnesfith: but where / or what tyme / or how / it is not writen. Neuertheles we may suppose that it was as he was wonte / with grete charite / mekenesse / and godenesse on his side: and with grete ioye and conforte on her side. And so haue we nowe touched of xij apperynges of oure lorde Jesu after his resurrexioun / with oute two that folowen after in his ascencioun.

¶ Of alle the apperynges of oure lorde Jesu in general. ¶ Ca^m.

THogh it so be that oure lorde Jesu apperede in dyuers maneres after his resurrexioun fourtene sithes / as it is saide: neuertheles the gospel specifieth not but only of ten: for how he apperede to his moder it is nouȝt writen in any place / but we mowe resonably and deuoutly trowe it / as it is seide bifore. Also of othere thre apperynges / that is to seie to Ioseph / to James / and to mo than fyue

lxj^m.

hundred bretheren is specified bfore where they ben writen / but not in the gospelle. Also we mowe wel suppose of many moo : for it is lickely that he / the moste benigne lorde / ofte fithes visited bothe his moder and his disciples and Mawdeleyn / his special byloued / conforting and gladyng hem specially that weren in his passioun moste dredful and fory : and that semeth that seynt Auptyne felte where he feith thus of oure lordes bodily apperynge after his resurrexioun : Alle thinges ben not writen : for his conuerfacion with hem was ofte fithes. And perauenture also the holy fadres / namely Abraham and Daud / to whom was made of god the special byheste of the Incarnacioun of goddis sone / comen ofte fithes with hym to see that moste excellent virgyne / here douytere and goddes moder : the whiche for hem and for alle othere fonde so grete grace / and that bare her sauoure and all mankynde. A lorde god / how likyngly they byhelde hir / how reuerently they enclynede to hir / and with alle the deuocioun that thei kowthe thei bliffed hir and honoured hir / thogh it so were that they were not fene of hir. Also in al these we mowe confidre the grete benignyte / the hiye charite / and the profounde mekenesse of oure lord Jesu / as we be wonte : of the whiche ofte fithes we haue made mynde / and the whiche schewen in alle his dedes / and specialy here in that he wolde after his resurrexioun and glorious victorie not steize vp anone to his blisse / but / in manere of a pilgrym / fourty dayes abide here in erthe to conferme and strengthe his disciples and vs in hem : and that not by his aungellis / as he myzte haue liztly done / but compellynge hym his hiye charite he wolde only doo that in his owne persone / and bodily be conuerfaunt with hem / apperynge to hem / as it is seide / xl dayes / and spekyng of the kyngdom of god. And

al this he dide not onely for hem / but also for vs : and
 3it we konne not see it. He hath loued vs / and 3it he
 loueth vs so feruentlye ⁊ and we loue not hym a3enward :
 and that is a grete reprouable vnkyndenesse in vs ⁊ for at
 so grete fire of loue we schulde not onely be made hote /
 but by refoun we schulde fully brenne. But now leuyng
 this goo we to his gloriouse ascencioun.

¶ Of the ascencioun of oure lorde Jesu.

TOuchynge the wonderfull ascencioun of oure
 lord Jesu / thou that hereft or redest this / if
 thou wilt fele the swetnesse therof / I wole
 that thou be wakerly and quikke in thy soule ⁊
 so ferforth that if euere here bifore / as it was beden the /
 thou madeft the by deuoute ymaginacioun as presente
 to his wordes and dedes now thou doo meche more with
 all thy myst ⁊ for this solemptyte passeth alle othere / as
 I schal clerely schewe the withynneforth in proceffe ⁊ and
 namely this one thing schulde stirre and herte thyn enten-
 cioun and quikene thyn affeccioun / that thy lorde now is
 passynge away fro the as by his bodily presence / the tyme
 of his pilgrimage here in erthe with the fully complete and
 ended. Wherefore his wordes and his dedes now ben the
 more attentily and befily to be considered. For sothely
 euery trewe cristen soule schulde here spouse / here lorde /
 and her god in his away passynge moste wakkerly and
 befily take tente to / and tho thinges that bene by hym
 spoken and done mooste ynwardly sette in mynde / and
 mooste deuouztely and mekely recomende her to hym / and
 vtterly withdrawe all here mynde in this tyme fro alle
 othere thinges and sette it holy vppon hir spouse.

¶ Forto goo than to the proceffe of the ascensioun of
 oure lorde Jesu / we schulde haue in mynde that on the

¶ Cam.
 lxij^m.

¶ Marc.
 xvj^o.
 Luc. xxiiij^o.
 Act. primo.

¶ Pro-
 cessus.

xl day fro his refurrexioun oure lorde Jesu / knowynge that his tyme was come forto passe fro this worlde to the fader / takynge out of paradys tereftre the holy fadres and alle othere blessed soules / and blessing Enok and hely that there abiden stille 3it lyuynge / he came to his disciples : the whiche were that tyme to gidre in mounte Syon and in the place where he made that worthy sopere the n3t bifore his passioun : there beyng than with hem his bleffid moder and othere diffipleffes. And so apperynge to hem / he wolde ete with hem or he passed fro hem in a fpecial tokene and a memorial of loue and ioye to hem : wherfore alle etyng to gidere with grete ioye and merthe in this lafte feste of oure lorde Jesu / than seide he to hem : Tyme is come now that I torne a3eyne to hym that sent me : but 3e schulle dwelle and abide in the citee til 3e bene newe clothede goostly thoruz vertu that schal come fro abouen : for sothely with ynne fewe dayes here after 3e schulle be filled with the holy goost / as I beh3t 3ow : and after 3e schulle goo and preche my gospell thoruz all the worlde / baptizynge hem that wole byleue in me : and so 3e schulle be myn witnesfes in to the vtterest ende of erthe. Also he reprehended or obreyded hem now specially when he biddeth hem preche of here mysbileue : in that that thei trowed not to hem that seie hym haue vprifene / and that were the aungelles. As thei he seide to hem in this manere sentence to make hem vnderstande : Miche more 3e schulde haue trowed and byleued to the aungeles or 3e feien me / than the peple schal trowe to 3owre prechyng / the whiche schulle not see me. Also he reprouede and obreidede than her mysbileue : for thei schulde knowe first here owne defautes / and thereby be the more meke : schewynge hem now in his departyng how moche it plesed hym mekenesse /

and therefore he specially recomendeth hit at the laſte to hem. Than they askeden hym of thoo thinges that were after to come : but he wolde not telle hem : for it was not ſpedefulle to hem to knowe the priuetees of god / the whiche the fader had reſerued and ſette in his owne power to fulfille whan hym likede.

¶ Thus ſtanden they to gidre / etyng and ſpekyng / with grete ioye to hem of the bleſſed preſence of her lorde : but neuertheles with grete drede and turbulaunce of his aweie paſſyng : and no wonder : for thei louede hym ſo tenderly that they myzte not with eſy herte bere the wordes of his bodily departyng fro hem : and namely oure lady / his bleſſed moder / that louede him paſſyng alle othere. We mowe wel ſuppoſe that ſche / touchede and ſtired ſouereynly with the ſwetneſſe of moder loue / as ſche ſatte nexte hym at the mete leyde down here hede ſwetely and reſtede vppon his bleſſid breſte : as ſeynt John dide bifore in that forſeide and moſte worthy ſopere. And ſo with ſwete teres ſighyng / ſche ſpak to hym in this manere preienge : My dere ſone / if thou wilt alway go to thy fader / I preie the lede me with the. And oure lorde confortyng hir ſeide : I pray the / dere moder / take not heuily my goyng fro the : for I goo to the fader for thy beſte : and it is ſpedeful that thou dwelle here ȝit awhile to conferme hem that ſchulle trewely byleue in me : and after I ſchal come and take the with me into euerelaſtyng bliſſe. And than ſche ſeide : My ſwete ſone / thy wille be done : for not onely I am redy to abide at thi wille / but alſo to ſuffre deeth for tho ſoules that thou ſuffreſt deeth for : but euere / I beſeche the / haue mynde on me. And than oure lorde counforted more ouer hire and Magdeleyne and othere / ſeienge thus to hem : Be not ȝoure herte troubled and drede not : for I ſchal not

leue 3ow defolate as faderles: for I fchal goo and come and euere be with 3ow. And at the lafte he bad hem goo in to the Mount of olyuete / for thennes he wolde styze vp. And fo paffede he at that tyme away fro hem. And anone ri3t his moder and alle othere with oute tarienge 3eden in to the forseide mount / that is fro Jerufalem aboute a myle: and there eft fones oure lorde apperede to hem. Loo / here haue we on this day tweyne apperynges. Than clipped he and kissed his moder / takynge his leue: and fche a3eynewarde clipped and kissed hym ful tenderly. And the disciples and Magdeleyne and alle othere fallynge down to grounde and wepynge / kiffeden his feet deuoutly: and he takenge hem vp kessede alle his apostles benignely.

¶ Now take hede inwardlye of hem and of alle that beth now here done: and therwith byholde the holy fadres / there beynge invisible / how gladly and reuerently they beholden and ynwardly blesfen hir by whom they hauen receyued so grete a benefice of here sauacioun: and also how they byholden the worthy champiouns and lederes of goddes hoste / the whiche amonges all othere peple oure lorde Jesu specially hath chofen forto conquere alle the worlde.

¶ Pro-
cessus af-
cencionis.

¶ At the lafte when alle the mysteries weren complete and fulfilled / oure lorde Jesu bygan to be lifte vp fro hem / and to styte vp by his owne vertue: and than oure lady and alle othere felle down to the erthe worfchippynge hym. And oure lady seide: My bleffid sone Jesu / thyнке on me: and therwith fche my3te nou3t withholden here fro wepynge by cause of his goynge: neuertheles fche was ful ioyful that fche say here sone so gloriously styenge vppe to heuen. Also the disciples this feynge feyden: Lorde / we haue forsake alle worldes goodes for

the : haue mynde on vs. And so he / hauynge his handes lifte vp and bliffynge ham / with a brijt ioyful face / coroned worthily as a kyng and gloriously araied / styenge vp to heuene / seide : Beeth stedfaste and worcheth manfully : for I schal be euere with 3ow. And so oure lorde Jesu / al gloriouse whyte / and rodye schynynge / and ioyeful / ledynge with hym that noble multitude / and goynge byfore and schewynge the wey of hem in dede fulfilled than that the prophetes hadde seide longe bifore of his ascencioun. And they also / with vnspekable ioye / folwynge hym songen merily the psalmes and ympnes of his louynge as pertynede to that blifful tyme of here delyueraunce fro alle forwe / and entre into alle blisse with oute ende.

¶ And in that tyme the Archaungel Mychael / prouofte of paradys / goynge bifore / tolde the bleffid court of heuene that oure lorde Jesu was comynge and vpstienge : and anone alle the bleffid spirites after her ordres 3eden a3eyn her lorde / none laste byhynde / and metynge with hym and worschipping hym with alle the reuerence that they kowthe / ladden hym with ympnes and songes of ioye that may not be spoken nor thougt : and so metynge to gidre the holy fadres and the blessed spirites / and syngynge Alleluya and most ioyful songes with reuerence bifore hym / maden a grete solempnite and a worschipfull feste. 3e lorde / who myzte telle what feste that was ? and what ioye they hadde whan they mette to gidere ? And whan they hadde done dewe reuerence to oure lorde / and fulfilled here merye songes that pertynede to his gloriouse ascencioun / thei torned hem to othere / bothe the bleffid spirites and the holy fadres / reioyfynge and syngynge. And first the holy spirites in this manere seienge : 3e princes of peples beeth wel come : and ioyfull we be of

¶ De
Michael
nuncio.

¶ Prin-
cipes popu-
lorum, etc.

¶ Prin-
cipes
populi
domini, etc.

¶ In
domum
domini.

¶ Ascendit
deus in
iubilacione,
etc.

¶ N. B.

3oure comynge. Alleluya! 3e are now here gedered / and wonderfully lift vp with 3oure god / alleluya / therfore maketh merthe and singeth now to hym that so gloriously styeth vp aboue heuene and heuene. Alleluya / alleluya! And the holy fadres ioyfully answered: To 3ow princes of goddes peple / alleluya! oure keperes and helperes / alleluya! ioye and pees be euere / alleluya! Syngeth 3e and maketh merthe also to oure goode lorde / kyng and fauyour. Alleluya / alleluya / alleluya! And ferthermore alle to gidere songen and seyden: Now we gone myrilye in to the hous of oure lorde / alleluya / and that wor^schipful citee of god schal resceyue vs alle to gidre / alleluya / in ympnes and songes of myrthe and ioye. Alleluya / alleluya!

¶ Loo here was moche myrthe and ioye: alle they songen and fouereynly ioyeden. As the prophete dauid seith: God styeth vppe into heuene in most wonderfull ioye of the apostles that feie hym that tyme: and in voys of trumpe / that is in voys of aungelles that appered than and spake to the apostles. Sothely oure lord Jesu styeth than opounly / to the comforte of his moder and the apostles as longe as here bodily sight wolde suffice to see hym. And after a bri3t clowde toke hym fro her eizen: and anone in a moment / that is in an vnperceyuable short tyme / he was with alle his aungeles and the forsaide holy fadres in the hyste heuene. A lorde / what ioye was that than to see that blefede lorde so gloriously vp stienge. Sothely / I trowe / who so myzte haue feyne that as the apostles diden / and therwith herde that ioyful song of aungeles and holy soules with hym vp stienge / for that passynge ioye his soule schulde haue be departed fro the body and gone vp to heuene also with hem / and no wondre. Wherfore oure lorde / knowynge the infirmyte

of mankynde in bodily lyf here / wolde schewe fumme of his blisse to his moder and othere disciples / in as moche as they myzte bere that was in that blifful sȳt of hym vpstienge and hidde fro hem that they myzt nouȳt bere so in fleschely lyuyng. And therefore also he sent to hem tweyne aungeles in mennis liknesse that they schulde not ouer myzt be trauailed in that standyng and lokyng vp after hym to heuene : for they were so rauysched by that blifful sȳt of hym that they hadde forȳete hem self : and also he sende the aungeles to comforte hem in that they herde the aungelles witnesse acordyng with hem of the ascencioun of oure lorde. And whan the aungeles had beden hem that they schulde no lenger loke after Jesu bodily present in that forme that they seie hym than stȳe vp in to that tyme that he schulde come in that self forme bodily to deme alle quikke and dede : but that they schuld turne aȳen in to the citee and there abyde the holy goost / as he hadde seide hem byfore. Than oure lady mekely ¶ B. prayde the aungelles to recomende hir to hir blifful sone. And they / lowely enclynyng to hir / gladdely toke her byddyng. And also the apostles and Magdeleyn recomended hem in the self manere. And after / the aungeles passyng fro hem / they turnede aȳen into the citee / as they were beden / to mount syon / there abidyng the behest of oure lord Jesu.

¶ Now goo we vp by deuoute contemplacioun to oure ¶ N. B. lord Jesu / byholdyng in ymaginacioun of heuently thinges by liknesse of erthely thinges how he / with all that forseide worthy and bliffeful multitude of holy soules / openyng heuene ȳates / that were bifore that tyme spered aȳenst mankynde / as a worthy conquerour ioyfully entred and gladly knelyng byfore the fader / seide : Fader / I thonke the / that haste ȳeuen me the victorie of alle oure

enemyes and aduersaries ⁊ and loo / fader / here I presente
 to the oure frendes that were halden in thraldom : and for
 also moche as I haue behiȝt to my bretheren and disciples /
 the whiche I lafte in the worlde / to sende to hem the holy
 gooste / I pray the / fader / fulfille my byheste ⁊ and I
 recomende hem also to the. Than the fader / takynge
 hym vp / made hym fitte on his riȝt honde / and seide : My
 blessed sone / alle power and dome I haue ȝeuen to the ⁊
 and therfore of that thou askest dispose and doo as the
 liketh. After that alle the holy fadres and the blessid
 spirites / the whiche hadde in worschippyng of the holy
 trinite falle doun lowely with alle reuerence / risynge vp
 bygunne aȝeyne to synge her songes of myrthe and vn-
 spekable ioie byfore the trone of god. For sithen Moyse
 and the children of Israell songen in thonkynges and
 louynges of god whan they were passed the rede see / and
 here enemyes thereynne drowned ⁊ and also the self tyme
 Marie / Aaron sistre / with othere wymmen folowyng hir
 in tympanes and othere meladye / dawnfeden and songen
 to goddis louynge ⁊ also dauid with his peple ledynge
 the arke of god in to Jerusaleem harpede and daunfede
 byfore the arke for ioie / and chaunteres songen / and in
 othere dyuerse mynstralcy thei honourede and wor-
 schippede god ⁊ and also seynt John seith in the apocalipse /
 that he herde a voyse in heuene of an hondred and foure
 and fourty thowfand harperes harpyng and syngyng
 a newe songe bifore the throne and the fete of the verray
 lambe Jesu : miche more we mowe resonably trowe that
 now in this ioiful tyme whan Jesu with his cumpanye
 were passed alle sorowe / and alle aduersaries were so
 graciously ouercome / and he that was tokened by the
 arke / Jesu / was so gloriously come into the citee of
 heuenly Jerusaleem / alle that blessed felawschippe of

fpirites and foules withoute noumbre songen and maden ioye and mirthe that no tonge maye telle nor herte thenke. Sothely now in that blessed citee of heuenly Jerusalem is songen and herde that souereyne songe of ioye : and / after the prophecie of Thobie / by alle the stretes therof is songen / Alleluya ! that is as moche to seie as / the louyng of oure lorde.

¶ Neuere fro the bygynnyng of the world was there so solempne and so ioyeful a feste / ne neuere perauentre schal be / but at the laste after the day of dome / when alle the chofen foules schole be presented there with here bodyes glorified. And therefore / as I seide at the bygynnyng of this chapitre / this sollempnite / alle thinges considered / passeth alle othere. Take hede of eche of hem / and see whether it be sooth that I seie : First / the Incarnacioun of oure lorde Jesu is a solempne feste and worthi : for that was the bygynnyng of alle oure gode and oure sauacioun : but that was oure ioye and not his / for he was thanne closede in his moder wombe. Also the Natiuite of hym is a solempne and hiȝe feste / and worthily merthe to be made therynne : but that is also as on oure side / for as on his side we oweth to haue compassioun of hym that was for vs borne in so greet pouert / hardnesse of weder / and other abieccioun. Also / as to vs his passioun is a grete feste / thoruz the whiche we bene brouȝt out of the fendes thraldom / and alle oure synnes ben forȝeuē and done aweie : and / as feynt Gregor seith / hit hadde nouȝt availed vs to be born / but hit hadde also profited vs forto be bouȝt. Neuertheles for the grete tormentis of hym / and that hardest and moſte despitous deth that he suffrede for oure redempcioun and bieng / there was thanne no mater of ioye / but rather of sorwe : bothe to hym in that peynfull suffryng / and to vs for

¶ Nota excellenciam festi ascensionis.

¶ Incarnacio.

¶ Natiuitas.

¶ Passio.

¶ Refur-
rexiō.

oure fynfull deseruyngē. Ferthermore ȝit / the resur-
rexioun of our lorde Jesu is a gloriouse / solemne / and
ioyful feste bothe for hym and for vs: for than was his
body glorified and alle peyne and sorwe passed / and we
iustified / and haue an earnest and ensauple withouten
dowte also of oure laste vprisyngē in body and soule. And
therfore of this worschipful and ioyful day specially
syngeth holy chirche by the wordes of the prophete

¶ Hec est
dies quam
fecit domi-
nus.

dauid: This is the day that oure lorde made: be we
mery theryn and glad. And as seynt Austyne seith in
a sermoun: This day is holyeste of alle othere. But that
may be vnderstonde of alle othere bfore that day: for
this day of the Ascencioun by resoun is grettere and

¶ Nota
tria ex-
cellentiae.

¶ Prima.

holiere: and that touchyng thre partes: that is to feie /
oure lorde hym self / the blessed spiritis in heuene / and
mankynde in erthe. For as to the firste: thowh oure
lorde hadde thanne gloriously in body and soule vprisen
fro deth to euerelastyng lyfe: neuertheles he was bodily
ȝit as a pilgryme in erthe / fro his owne kynde heritage

¶ Secunda.

and rewme. Also as to the secounde: ȝit feie not the
aungeles here felawship encrefede by seysone taking of

¶ Tercia.

mankynde with hem in blisse. And as anentis the thridde:
ȝit was closed and stoken the ȝate of heuently paradys:
and ȝit were not the holy fadres and soules presented to
the fader of heuene. The whiche all thre were complete
and fulfilled in this holy ascencioun. And if we take
good hede we mowe see that all that god wrouȝte and
dide / he dide forto come to this ende: and withoute
this alle his werkes hadde be as imperfite. For loo /
heuene and erthe and all that is made in hem is made
for man / and man forto haue the blisse of heuene: and
therto myȝt no man come after he hadde synned in to
this day / were he neuere so good and riȝtwys. And so

we mowe see how worthy this holy day is. 3it more ouer the feste of Pentecost is hyze and holy / and worthily holi chirche maketh it solempne: for than was zeuen therto that hyze worthyeste 3ifte / that is the holy goste: but this is to vs and nouzt to hym. But this ascencioun day is properly the moste solempne feste of oure lorde Jesu: for this day first in his manhede he bygan to sitte on the faderes ryzt hande in blisse / and toke ful reste of all his pilgrymage bifore. Also this is properly the feste of alle the blessed spirites in heuene: for this day they hadde a newe ioye of her lorde / whom they seie neuere bifore there in his manhede. And also for this day bygan first to be restored the fallynge doun of her felawes / and that in so grete multitude and noumbre of bleffid soules of patriarkes and prophetes and alle tho holy soules that this day first entrede in to that bliffed citee of heuenly Jerusaleum / here kynde heritage aboue. Wherefore sithen we maken solempne the feste of one seynte that is passed out of this worlde to heuene / miche more we oweth to do of so many thowfandes / and 3it passyngly of hym that is seynte of alle seyntes. Also this is specially the feste of oure lady: for also moche as this day sche feye hir bliffed sone Jesu / verrey god and man / so gloriously crowned as kyng / stey vp to heuene. 3it also this is properly oure feste: for this day was firste oure kynde exalted and lift vp aboue the heuenes. And also for but if crist hadde so stey vppe / that worthy 3ifte of the holy goost / wherof we maken solempnyte / we myzte not haue receyued: as he seide to his disciples: Hit is spedeful to 3ow that I goo vp to the fader: for but I goo so fro 3ow / the holy gost comfortour schal not come to 3ow. And therefore seith seynt Bernard in a fermoun of this feste of the ascencioun / *Sermone iiij* / in confirmacione of my forfeide sentence /

¶ Pentecoste.

¶ Ascensio festum Jesus.

¶ Ascensio festum Angelorum.

¶ Ascensio festum domine.

¶ Ascensio festum nostrum.

¶ Nota
bene.

¶ Si dili-
geretis me,
etc.

¶ Hora
sexta ascen-
dit Iesus.

that this gloriose feste of the ascencioun of oure lorde Jesu is an ende and fulfillynge of alle othere solempnitees and festes / and a blessed conclucioun of all the iourney of oure lorde Jesu after his manhede. Thus mowe we opounly see that this day and this feste is moſte hiȝe and solempne of alle othere. And that soule that loueth trewely oure lorde Jesu schulde this day be more rauisched to heuene and more goostly ioye haue in herte thanne yn any day of the ȝere. For thus seide oure lorde Jesu to his disciples : If ȝe loueden me / sothely ȝe schulde be glad and ioyful that I goo to the Fader. Wherfore I leue that I seide truely bifore / that there was neuere in heuene a day so ioyful and so solempne as this day. And so this ioye and this sollempnyte durede in to the day of pentecoste / wherof we mowe deuoutely ymagyne and haue meditacioun in this manere.

¶ The Ascencioun of oure lorde was at the sixte houre : for byfore he ete with his disciples at terce. Thanne mowe we thus ymagyne that thoo ten dayes fro that houre that he ascended in to the houre of the holy goſt ſende / the nyne ordres of aungelles with the holy fadres and soules that he toke vp with hym made hym ten festes : and he aȝeynwarde rewarded hem specially in ſom ſinguler coumforte euery day. And ſo though alle that were thanne in heuene generally were of his ascencioun ioyeful / and made ſo murye a feste that no tonge can telle : neuertheles specially the firſte day fro the houre of his ascencioun in to ſexte of the next day ſollowynge aungelles made her feste. The ſecounde day in the ſelf manere maden her feste archaunges : the thridde day / vertues : the ferthe day / poſtates : the fyuethe day / principates : the ſixte day / dominaciones : the ſeuenthe day / thrones : the eighthe day / Cherubyn : the nynthe day / Seraphyn.

And so these nyne ordres of aungeles contynuede here
seeftes in to the fixte houre of the vigile of pentecost :
and fro thennes in to terce of the day folwyng / that is of
the sonday in pentecost / the holy fadres with here felaw-
schippe made her feste to Jesu / blessed with oute ende.
Amen.

¶ Of the fendyng down and the comyng of the holy ¶ Cam.
goost. lxiiij^m.

After that oure lorde Jesu was gone vp to his ¶ N.
blisse / and the aungeles hadde beden the dis-
ciples to torne azen in to the citee / as hit
is seide next bifore : they with his blissed
moder worfchepyng hym and kiffyng deuoutly the
steppes of his feete / where he laste touched the erthe /
as the gospell of luke telleth / they went azeyne in to Jeru-
salem with grete ioye / and there they abiden the comyng
of the holy goost / contynuely in deuoute prayeres louyng
god and bleffyng oure lorde. And whan the tenthe day
was comen fro his ascencioun / that was the fife day fro
his resurrexioun / oure lorde Jesu ioynynge the figure of
the olde testament with the newe / for also moche as the
tyme of grace was in that day come / he seide to the fader
thus : My fader / haueth now in mynde the byhefte that ¶ B.
I made to my bretheren of the holy goost. And the fader
answerde : My dere sone / I am wel apayde of that by-
hefte : and now is tyme that hit be fulfilled. And more
ouer he seide to the holy gooste : We preye the that thou
goo down to oure disciples / and that thou fille hem of thy
grace : coumforte hem / strengthe hem / teche hem / and
zeue hem habundaunce of vertues and ioye. And anon
the holy goft came down with a wonderful noyse / in bren-
nyng tungen / vpon an hundred and twenty disciples

gedered that tyme to gideres / and filled hem with all ioye / vertues / and grace : by vertue wherof the disciples strengthened / tau3te / liztned / and enflawmed / 3eden after by alle partes of the worlde and made it fuget to hem in greet partie.

¶ N.
Totum
sequens.

¶ Ber-
nardus.

¶ This is a worthy feste : and this is / among othere / a fwete and a louely feste : for this is the feste of hym that is loue properly / as seynt Gregorie seith / that the holy goost is loue. Wherefore he that loueth god schulde in this feste specially be enflawmed with loue or / at the leste / with a brennyng desire to loue. But thus wole not bee with fleschely or worldly loue medled / as seynt Bernard seith in a fermoun of the ascencioun in this manere sentence : He erreth gretely what so he is that weneth forto medle to gidre that heuenly ioye with these bitter askes of fleschely likynge : or that fwete goostly bawme with this venyme : or thoo graciouse 3iftes of the holy goste with these soule stynkyng lustes. And no wonder / for as the self Bernard seith : The apostles for the tyme that they hadde oure lorde bodily present with hem for the loue that they hadde to his body / though it was holy and good / 3it for that tyme they were vnable to resceyue par3itly the holy goost / as he seide hym self : *Nisi ego abiero / paraclitus non veniet ad vos* / But I goo fro 3ow / the holy goost schal not come to 3ow. Miche more than he that is knitte with loue to roten mukke / or to a stynkyng kareyne / is in all manere vnable to that clenest and swetest loue of the holy gooste : for there is non accorde nor knettyng to gidre of sothfastnesse and vanyte / of lizt and derknesse / of the spirite and the flesch / of fire and of colde water. But parauntre thou that felest not the swetestnesse and coumfort of that goostly likynge and loue seist to me : With oute coumfort of loue and likynge I may not be :

what schal I do thanne while I fele not that goostly loue? Seynt Bernard answereth thus and feith to the: Forfake firste fully and truely alle veyne worldes coumfort and all fleschely loue and likynge / and abyde awhile in deuout prayeres / as the apostles dide the comynge of the holy goost / wherof they knew none certeyne tyme: and thou schalt fele withyn schort tyme that he schal come and coumforte the bettre than thou kowdest byfore knowe or thenke. And in greet coumfort of hym that forsaketh worldly comfort for god / the same seynt Bernarde concludeth in these wordes: The apostles in this abydyng feten perfeueraunt with one wille to gidre in preyere with the wommen and Marie / Jesu modre. And in the self manere lerne thou to preye / lerne to seke / to aske / and to knocke at the dore / til thou fynde / til thou take / and til it be oponed to the. Oure lorde knoweth thy freele and feble kynde / and he is trewe and wole not suffre the to be tempted more than thou mayst bere. And I triste in hym that if thou wilt abyde truely thou schalt not abyde the tenthe day / but that he schal come bifore and coumforte thy desolate soule: and so preyeng in his bleffynge of goostly swetnesse / so that thou schalt haue so grete likynge in his mynde and in thoo goostly drynkes that he schal make the drunken ofte in soule / that thou schalt be ioyful and glad that euere thou forfoke the false coumfortes of the worlde.

¶ Nota bene.

¶ Nota bene.

¶ Loo / by this forseide sentence of feynt Bernard we mowe see in partie what byhoueth to resceyue the holy goost and his loue. Wherefore that we mowe be able to resceyue here that grete gifte of the holy gooste and his coumforte / and after come to that blisse that oure lorde Jesu is now steye vp to and hath made oure wey bifore vs / leue we and hate we all false loue and likynge of this

wrecched worlde: and sette we not oure loue on the stynkyng fleſche / and noriſſhe we it not in deſires: but deſire we contynuelly forto be departed therfro: ſo that thoruz the grace of the holy goost helpynge vs / we mowe folowe ſumwhat the bleſſed lyf of oure lorde Jeſu in this world and after goo vp to hym and to oure kynde heritage of bliſſe in the gloriouſe citee of heuently Jeruſalem / where he / ſouereyn kyng / with the fader and the holy gooste / oon god in trinite / lyueth and regneth with oute ende. Amen.

¶ Thus endeth the contemplacioun of the bleſſid lyf of oure lorde Jeſu: the which proceſſe for alſo moche as it is here thus writen in Engliſſhe tonge lengere in manye partes and in other manere than is the latyne of Bonauenture: therfore hit ſemeth not conuenient to folowe the proceſſe therof by the dayes of the wike / after the entent of the forſaide Bonauenture: for it were to tedious / as me thinketh / and alſo it ſchulde ſo ſone be fulſome and not in comfortable deyntethe by cauſe of the freelte of man kynde / that hath likynge to here and knowe newe thinges / and tho that bene ſeldene herde ben ofte in the more deyntethe. Wherefore it ſemeth to me beſt that euery deuoute creatour that loueth to rede or to here this book take the partes therof as it ſemeth moſte coumfortable and ſtirynge to his deuocioun: ſumtyme oon and ſumtyme another / and ſpecially in the tymes of the 3ere and the feſtes ordeyned in holy chirche / as the materes ben pertynent to hem. And for alſo moche as that bleſſed and worthy feſte of the preciouſe ſacrament of Jeſu bodye / in the whiche he is euery day bodily preſent with vs / to oure moſte comfort that we mowe haue here in erthe / is the ende and the concluſioun of alle othere feſtes of hym graciously and reſonably ordeyned by holy chirche /

as it was seide bifore : therfore with the grace of the holy goost and of hym of whom that feste is / we schulle speke sumwhat more to coumfort of hem that treweli byleue / and to confusioun of alle false lollardes and heretikes. Blessed be the name of oure lorde Jesu and his moder Marie / now and euere with oute ende. Amen.

¶ Explicit Speculum vite Christi.

Afschort tretys of the hijeste and moſte worthy ſacrament of criſtes bleſſed body and the merueyles there of.

¶ *Memoriam fecit mirabilium ſuorum miſericors et miſerator dominus : eſcam dedit timentibus ſe.* Theſe wordes of Daud in the ſawtere / ſeide in prophecie longe tyme bifore the incarnacioun of oure lorde Jesu / ſpecially of the worſchipful ſacrament of his preciouſe body / hauen this ſentence and vnderſtandyng in engliſche tonge : Oure lorde / merciful and mercy ȝeuere / hath made a mynde of hiſe merueyles / in that he hath ȝeuē mete to hem that dreden hym. This mete is that preciouſe goſtly mete of the bleſſed body of oure lorde Jesu in the ſacramente of the auȝtere / that he of hiſ ſouereyn mercye ȝeueth euery day in forme of brede to alle thoo that truly dreden hym as here lorde god : by the whiche drede thei kepen hem out of dedly ſynne / and mekely ſtandene in the ſtidfaſt bileue of holy chirche. And this goſtly mete he ȝeueth : and hath made therby a ſpecial mynde of hiſ merueilles : that is to ſeie / as the preoſt reherſeth in the canone of the meſſe / in mynde of hiſ merueylouſe and bleſſed paſſioun / and of hiſ merueillous reſurrexioun / and of hiſ merueylouſe and gloriouſe aſcencioun / and generally in mynde of alle the merueylous werkes and dedes

of hym in his blessed lyf here in this worlde : the whiche is treted in all this book bfore writen.

¶ Forto bygynne first at his merueylouse incarnacioun. Loo / hou expresse mynde therof is this mete that he ȝeueth to vs in the sacramento of the awtere : for thereynne is he verreily / and in that self body that was so merueylosly conceyuede by the holy goost aboue kynde / and also merueylosely born of his blissed moder Marye with oute forwe or weme of synne : and so forth of alle the merueylose werkes and dedis of hym in this goftly mete we haue that special mynde that none may be more : and that we haue of none othere : for all othere thinges that we haue mynde of we conceyuen in spirit and in herte / so that thereby we haue not the bodily presence of hem. But in this goftly mete and sacramentale commemoracioun of oure lord Jesu he is verrely and bodily present with vs vndir another forme / but sothely in his owne propre substance verray god and man. For what tyme he schulde stie vp into heuene he seide to his apostles and her foloweres in these wordes : Loo / I am with ȝow alle the dayes into the worldes ende : coumfortynge hem by this benigne promisse that he schulde dwelle with hem / not onely by the goftly presence of his godhede / but also by the bodily presence of his manhede / that he ȝeueth to vs in this forseide mete of his flesche and blood / but in mynde of his meruailles generally / as hit is seide / most specialy in mynde of that blessed passioun that he suffrede for vs. For what tyme he schulde passe out of this worlde to the fader / the nyȝt bfore his passioun / at that worthy fopere with his disciples / as hit is seide bfore / he made and ordeynede this fouereyne and most worschipful sacrament of his flesche and blood / ȝeuyng his body in to mete and his blode in to drynke for a special mynde of his

passioun and deth. For thus feith he to his apostles in that firste makynge of this heleful sacrament: This dothe 3e in my mynde. So that the souereyne and moste worthy mynde of his passioun and passyng loue to vs schulde be euermore this hi3e worschippesful sacrament. This is that precious gostly mete and special mynde of oure lorde Jesu / in the whiche is hadde all goostly likynge and the fauoure and taste of all swetnesse. And also this is that swete memorial / wherthoru3 we bene with drawen and kepte fro wickednesse / and coumforted and strengthened in godenesse / and profiten euery day in encrese of vertues and of grace. In sothfastnes this is that hi3e 3ifte and moste noble memoriale that oweth worthily to be prentede euere in oure mynde and to be besily i-kept in the ynwarde affectioun of the herte / in to contynuele mynde of hym that 3eueth vs this swete memoriale and precieuse 3ifte: for whos 3ifte is ofte tyme seene / his mynde is likyngly prented in the herte. Thus oure lord Jesu of his greet mercye hath made a likyng mynde of his merueyles in this goostly mete / the whiche is moste merueyle of alle merueyles / 3euyng this mete specially to hem that dreden hym.

¶ And here we schole vnderstande that in tweyne maneres men dreden god: and there after he 3eueth this mete dyuersly to hem. For some dreden god as seruantes dreden her lorde / leuyng and eschewynge to synne onely for drede of peyne. And to these manere of men / if they ben oute of dedly synne and in grace / oure lorde 3eueth this forseide mete as to here goostly sustenance / but also to here souereyn likynge: so that by the vertue thereof they ben susteyned in lyf of soule and kepte fro euere lastynge deth. But othere ben that dreden god as trewe children dreden to offende here

fader for loue of hym. And to this manere men oure lorde god 3eueth this preciouſe mete / not onely to here goſtely ſuſtenaunce / but alſo to here ſouereyn likynge and wonderful comfort in ſoule. And of this manere of dredyng folke ſpeketh the ſelf prophete Dauid / in theſe wordes: *Quam magna multitudo dulcedinis tue domine / quam abſcondiſti timentibus te* / that is to ſeie: A lorde god / how mykel is the manyfolde plente of thy ſwetneſſe / the whiche thou haſt hidde to hem that dreden the. But they that dreden not god hauen neyther goſtly ſuſtenaunce nor heleful likyng of this preciouſe mete / but thorow her owne wickedneſſe and vndeſpoſyng in ſoule taken hit and eten hit to here goſtly deth and euere laſtyng dampnacioun. And that bene tweyne manere of peple: one is of hem that drede not to reſceyue this holyeſte ſacrament in dedely ſynne / or elles by defaute of drede contynuen in her ſynne: for as the wiſe man ſeith: The drede of god caſteth oute ſynne: and therefore who ſo contynueth in dedely ſynne hit is an opoun preſe that he dredeth nouȝt god: and than is he vnable to reſceyue and helefully ete this worthy ſacrament. Another manere peple that lakken the drede of god ben heretikes: the whiche in defauȝte of boxum drede to god and holy chirche / preſumptuouſly lenyng vppon hir owne bodily wittes and kyndely refoun / leuen not that holy doctoures hauen tauȝt and holy chirche determynede of this bleſſid ſacrament / but falſely trowen and obſtynately ſeien that it is brede in his kynde as it was byfore the conſecracioun: ſo that the ſubſtaunce of brede is not turnede in to the ſubſtaunce of goddis body / but dwelleth ſtille brede as it was byfore / by cauſe that it ſemeth ſo to alle her bodily wittes. The whiche errour and hereſye / and alle othere of this holyeſte ſacrament / with oute doute

springen of goostly pryde / and presumpcioun of kyndely witte / in defaute and lak of lowely drede. For outhur fuche men leuen that god may worche alle thoo merueyles abouen the comune course of kynde / as holy chirche techeth in this holy sacrament / or nouzt: and ȝif thei leue not that he may / thanne dreden they hym nouzt as god all myȝti: and so ben they worfe than Jewes or farecenes: for bothe byleueth that god is almyȝty. And on the tother side if thei feien and leuen that god for he is all myȝty may worche tho meruayles / but they leue not that he doth so for also moche as here kyndely refoun telleth hem the contrarie / thanne drede they not forto aȝeyn feie the fouereyn goodnesse and loue of god to man kynde / as in that partye that holy chirche techeth and byleueth of this holy sacrament: and in that they preue hem self gret fooles. For thouȝ it were so that it were in doute / whether the techynge and the byleue that holy chirche hath of this holy sacrament were sothe or nouzt / or elles also fette case that hit were not sothe: ȝit the fiker parte were to byleue as holy chirche techeth with a buxome drede. For in that we leuen oure owne kyndely refoun / and ben obeyfaunt to god and holy chirche / as hym self biddeth vs: and also we withdrawen not in oure byleue of the myȝt of god / nor of his loue and fouereyn goodnesse to vs / but rather maken it more / if hit so were that hit were not sooth as we byleuen and that were litel perel or rather none / but mede to vs in alle partes for oure good wille to god and holy chirche. And also in that byleue there is none perile of ydolatrie / as the false heretikes feith that we honouren and maken brede oure god: for we feien and byleue that in that holy sacrament brede is turned into goddis body by vertu of cristes wordes: and so we honoure not brede but all holely god

¶ Nota
racionem.

and his blessed body in forme of brede / that is to seie in that liknesse of brede that we sene with oure bodily eyzen : we honouren goddes body that we sene by trewe byleue in soule with oure gostly eyzen.

¶ Thus we hauinge loue drede of god / and standynge stedfastly in the byleue that holy chirche hath tauzt vs specially of this holyeste sacrament / we schulle confidre and ynwardly byholde to kyndelynge and norischyng of oure loue to oure lorde Jesu / that 3eueth vs of his hie grace this precioufe mete of his blessid body / the merueyles that he maketh and worcheth therynne / specially in tweyne maneres : that is to seie / in one manere euery day priuely / wherof we haue knowynge onely by beleue with ynneforthe : and also in another manere somtyme openly / wherof we haue knowynge by trewe tellynge of myracles with outeforth schewed.

¶ Touchynge the firste manere of merueyles : hit is a ful greet merueyle that by vertue of cristes wordes brede is turned in to goddes body / and wyne in to his blode. And to strengthe vs in byleue of this merueyle we schole haue in mynde that he with the self myzt of his worde made all the world of nouzt : and of the ribbe of Adam made Eue in flesche and blood : and turnede the wyf of loth in to an ymage of salte : and moyfes 3erde tornede in to a serpente : and the welles and wateres of Egipte turnede in to blode. Wherefore sithen god all myzty wrouzte alle these merueyles and many moo aboute the resoun of man and the comune curse of kynde : why may he not also by the self myzt turne brede in to his body ? There is non resoun to preue the contraire but if we wolde seie that god were not all myzti / that god forbode.

¶ Also hit is a grete merueyle that the self body of oure lord Jesu / that sitteth in heuene vppon the fader rixt half /

is verreyly and holely in alle places of the worlde where this holy sacrament is treted / sothely contynede in that sacrament in that self flesche and blode / that was conceyuede of the holy goost / and borne of the blessed virgyne Marye / and henge vppon the crosse for oure sauacioun. This may not be comprehended fully by mannis resoun / but onely stondeth in byleue. Neuertheles there is a manere of like merueyle in kynde : that a word spoken of one man to myche peple is holy in hym that speketh hit / and also in alle tho that heren hit / be they neuere so manye. Hit is also a greet merueyle that so grete a body of oure lorde Jesu is fully and holy comprehended in so litel a quantite of the hoste : and therewith also if that hoste be departed in to many smale partes hit is as fully in euery parte as hit was in all the hole. Hereto also is a manere likkenesse that we sene in kynde : how the ymage of a mannis grete face and of a grete body is sene in a litel myrour : and if it be broken and departed / zit in euery parte hit semeth al the hole ymage / and not in partie after the partes of the glasse so broken.

¶ Many othere wonderful merueyles oure lorde god all myȝty worcheth in this preciouſe sacrament / of his endeles mercy / to oure goostly comfort and hele of soule : the whiche we mowe not comprehend by kyndely resoun and oure bodily wittes / but onely by trewe byleue. And therfore hit is greet folie and gostely perile to seke curiously in ymaginacioun of resoun the merueyles of this worthy sacrament. But hit is moſte fiker / namely to a symple soule / and suffiseth to sauacioun touchynge the forfeide merueyles and alle othere of this blessed sacrament to thynke and fele in this manere. Thus hauen holy doctours tauȝt and holy chirche determynede : and therfore thus I trowe and fully byleue that it is in sothenesse / thouȝ my

¶ Gregorius.

kyndely refoun aȝeyn ſeie it. For as ſeint Gregory techith / that feith hath no merite to the which mannes refoun ȝeueth experience.

¶ Nota tres cauſas miraculoſum in ſacramento.

¶ Touchynge the ſecounde manere of merueyles and meracles ſchewed with outeforth by vertue of this holy ſacrament and in this holy ſacrament / as we fynden wreten. For thre ſkilles oure lorde ſchewed in dyuerſe maneres tho myracles and merueiles in this precious ſacrament : that is to ſay / ſomtyme to comforte hem that bene in trewe beleue of this bleſſid ſacrament / and to kynde her loue therby more ſeruently to god and to worſchippyng of that ſacrament : alſo ſomtyme be ſpecial grace ſorto conuerte and turne to trewe beleue hem that bene out therof : and alſo ſomtyme to open preef of grete vertu therof in deueraunce of peynes and ſauyng fro bodily meſcheef and gooftly. And of yche of theſe thre I ſhall telle ſchortly ſome merueyles and myracles that I fynde wreten : the whiche ben of ſo grete auctorite / as to my felynge / that ther may no man aȝenſtonde nor agaynfay hem but he bewers than a Jewe or a paynym.

¶ Prima cauſa.

¶ Touching the firſte / that is to ſeie how oure loord ſomtyme ſcheweth openly myracles and merueyles of this bleſſid ſacrament to comforte hem that leuen in trewe byleue / and to kynde her hertis to the more ſeruently loue of god. We fynde witen in the lyf of the holy confellore ſeint Edward / kyng / whoos body lythe in ſchryne at Weſtmynſtre : the whiche lyfe as for the more auctorite in ſoothneſſe wrote the worthi clerk and holy Abbott of Ryuaws / ſeint Alrede / thus ſeyeng touching this matere : In that worthi monaſteri of ſeint petir / that is clepid Weſtemynſtre / and atte awter edified there in the worſchippe of the holy trynyte / as the forſeide holy kyng Edward herde meſſe on a day with the worthi Erle

¶ Narracio de ſancto Edwardo confellore.

cleped leueriche / the whiche with his noble wyf Godezue the Countesse was foundour of many worthi howfis of Religioun / what tyme it come to the consecracioun and goddes body in forme of brede was holden vp to the peple syght betwixe the preeftis handes aftir the vse of holy chirche / he that is fairest in schap before alle mennes fones / oure loord Jesu / appered bodily in that hoste to bothe her siztes / leftyng vp his right hond and makyng a crosse toward the kyng / bleffyng hym. And than the kyng / with loutyng of his heed honourynge the presence of goddes mageste / mekely with all the body dede Reuerence to so worthy a bleffyng. But the Erle that sawe that self sight / noght knowyng what was in the kynges herte / and also desiryng that the kyng scholde be partynor or parceyuer of that grete and so worthi a sight / bygan to goo toward the kyng fro his place / that was perauenture aside benethe / as longid for his astate. But the kyng / vnderstonding what was his entente / seide to hym in this manere: Stonde / lyveryche / stonde! for that thou seest / I see also. After this they bothe / of so ioyfull a sight goostely comforted and turned all in to devoute prayer and fwete wepyng teres / weren made goostly dronken of the plente of goddis hous / and sedde with the ryver of his fouereyne ioye and goostly likyng. And after the ende of the messe they that weren so blissfully refetid with that goostly mete comuned to gedre of that forseide heuenly sizt / with fwete teris and ynward fyghynges ofte fithes brekyng her speches. And than seide seynt Edward: My dere lyveriche / I preye the and charge the / by the hye maieste of hym that we haue so graciously sene / that neuere whiles we lyuen thise thinges be broght forth into comune knowyng / lest we thereby falle in to vayneglorie and pryde thorgh the opynyoun

of the comune peple / to oure goostly deeth : or lest the envie of mysbelevynge men lette and destroye trewe beleue to the wordis hereof. Wherefore after the forseide Erle was goon fro the kynges courte / by the inspiracioun of the holy goost / as it is to beleue / he was taught so that he kepte the biddyng and the heste of his lorde. And 3it therwith that hye vertuous myracle scholde not be fully vnknownen to hem that weren after to come : for afterwarde he come to the monasterie of Worcestre / and there in confessioun to a religious man he tolde the forseide myracle / chargyng hym as the kyng hadde chargid hym / and preyeng that he wolde write the privity of that worthi visioun / and putte it in suche a place that it myghte be vnknownen to hem that than were lyuynge / and that it myghte be knownen to hem that were after to come.

¶ And so dede that holy man after the Erlis prayere / and wrote all the ordre and manere of the forseide vision in a bylle and leyde it amonges relykes clofid in a cofre : the whiche cofre longe tyme after the kynges dethe / with oute mannes honde / thorgh the myght of god as it is to beleue / was founden open. And than bretheren of that place / besily sechyng the relykes / founden the forseide bille and redde it : and after / for also moche as they wolde noght that so grete a trefour and worthy myracle schulde be hidde / thei publischid it openly in the eres of the peple.

¶ And so as the kyng wolde it was for the tyme hydde / but aftir by ordenaunce of god it was publissed and knownen to that ende that the kynges mekenes ther by as hidde schulde be preved / and neuerthelese therwith by open knowynge of that grete myracle the feith of true beleuyng men schal be confermed and strenghted to the worchippe of oure loord god Jesu : that of his special

grace worchith fuche myracles and merveilles in that bleffid sacrament of his precious body in special comfortynge of trewe lyueres and more feruent stiryng to his loue.

¶ *Miraculum de corpore Christi per sanctum hugonem ostensum.*

¶ Also acordynge to the selfe purpos / I fynde writen in the longe lyfe of seint hughe / bishhop of lyncolne and the firste monke of the ordre of charterhouse and priour of Wytteham / the whiche lyf wroot a chapleyn of his and monke of the selfe ordre / that herde and sawe that he wrote / and amonges othere in this manere sentence seieng: It befel vppon a faterday the forseide bishope / feynt hughe / dwellynge atte a manere of his / clepid Bukedene / as he song a messe of oure lady / aftir his comune custome in that day / there herde his messe with othere a deuoute Clerk that was sent to hym by special reuelacioun of god / wherof there is wreten a faire processe touchinge another matier the whiche we passen ouer here. And as to oure purpos: what tyme it was comen to the sakerynge / as the Bishhop helde vp goddis body in forme of brede / there apperid to the sight of the forseide clerke / bytwene the preestis holy hondis / oure loord god Jesu bodily in liknes of a passyng fayre litel childe. Of the whiche sight he that saw it inwardly compuncted / as no wonder / and hyely stired into hye deuocioun and feruent / contened all the tyme of that messe in swete teris and deuoute preyeris til it come to that place where the hooftschulde be lyfte vp aboue the chalice and be departid in thre: at the whiche tyme he saw est in the self liknes the forseide Jesu / goddes sone of heuene / offerynge hym self in sacrifice to the fadir for mannis helthe and saluacioun. After the messe was ful endid the self clerk / spekyng with

the holy Biffhop in previte / tolde hym firfte the reuela-
cioun bifore nemened / and aftir that faire vifion of goddis
body here declared. And therwith at the ende / with
fchedynge teres / in this manere concludynge feide thus :
I faw / my holy fadir / with myne vnworthy yen that
bleffid fight : the whiche it is no dowte but that 3e faw it
also moche more cleerly for lenger and nerre and more
worthily. And therwith bothe the biffhop and he / with
fwete teris / comunynge a grete while gooftely to gedere /
after the counfeil of the Biffhop and biddynge forto kepe
the forfeide vifion prevy / the clerk become a religious
man : and aftir holy lyvynge here went to bliffe euere-
laftyng. Amen.

¶ *Miraculum de corpore Christi per beatum Gregorium
expositum.*

¶ Touchynge the fecounde caufe of myracles and
merveyles fchewid in this bleffid facrament of goddis
body / that is to feie forto conuerte hem that bene of
myfbeleue in to the newe byleue. Firft we reden in the
lyf of feynt Gregory / pope and worthi doctour / in this
manere fentence : There was a matrone of Rome / the
whiche euery foday offerid to feint Gregory certeyne
looves of breed wherof was made goddis body. And
vppon a day when feynt Gregory wolde haue comuned
the forfeide womman with oon of hem that was confecrate
and made goddis body / feyenge / after the comune vfe of
holy chirche / in thife manere wordes : The body of oure
lord Jefu crifte kepe the in to euere laftyng lyfe : fche
breft out in to a diffolute laughter / and than feint Gregory
withdrowe the facrament fro hire and kepte it in to the
ende of the melle : and after before the peple he askede
the matrone whi fhe lowh : and then fche feide : Bicaufe
that thou clepedeft goddis bodi the brede that I made

with myn handes. And than seynt Gregory fel down in to his preyers to God for the mysbeleue of the womman : and aftir that he rose vp he fonde the forseide sacrament turned in to liknes of a synger in flesshe and blood : wherthorh the womman was fro her mysbileue turned in to trewe byleue. And so after with the self sacrament / be preyere of seynt Gregory turned in to the liknes of brede as it was byfore / sche was comuned and more styfly sette in truthe and true byleue of this blessid sacrament : and also othere thorugh her / to the worfchippe of the hye gracious auctor and worchere here of / oure loord Jesu crist. Amen.

¶ To this self purpos acordynge also I fynde wreten in the forseide lyf of seint hughe : That vppon a tyme that seynt hughe goyng thoru Fraunce was ynned for the tyme in a towne / that is cleped Joye / there come to hym the parisshe preest of the town / the whiche was an olde man and a reuerent in sight and clere / and wonder lene for grete penaunce doynge for his synne / as it was supposid and where of it foloweth after in processe / the whiche I take as in schorte wordes to oure purpos : and the selfe preest tolde of hym self in this manere : When I was 3ong / he seide / and was made preest but neyther 3eres nor maneres acordynge to that worthy degree / thorough temptacioun and sterynge of the feend I fel in to a greet deedly synne : in the whiche synne I contened with oute contricioun and confessioun / that is horryble to here : so as I was pollute in body and soule / and goostly blynd and seke in the feith / I vsed to synge my messe boldely and dredde not to trete and receyue that worthi sacrament of cristes precious flesshe and blode. And vppon a day / as I was at my messe in tyme of consecracioun / fel to my mynde the grete horrible synne that I

hadde so longe tyme continued inne: and amonges
 othere wrecchid thouȝtis of my blynde herte / I thouȝt
 in this manere: Loord / whether that precious body in
 flesche and blood of my lord Jesu / that is clepid brijtnes
 of euerlaftyng lyf / and that goostly mirrour of the gods
 hede with oute wemme / is now made / treted / and
 receyued verreyly of me / so foule and abhomynable
 fynner. And so hauyng in mynde sweche vnthriftly thouȝtis /
 when it come to the tyme of the fraccioun / and as the
 vse is I hadde broken the hooſte in two / anone fresche
 blood ran out therof: and that parte that I helde in myn
 honde was turned in to flesche and all ouer wette with
 reed blood: and therwith I / seynge al this / was al
 aſtonyed and abaschid and wel nere oute of my witte and /
 so as forloſte the counſele of al refoun / alle that I helde
 in myne handes I lete falle downe in to the chalice. There
 was than to ſee / and ȝit now is / a wonderful myracle:
 that is to ſeyne wyne turned openly to mannys ſight in to
 blood / and brede in to flesche / declarynge expreſſely the
 foorme and the ſoothneſſe of that bleſſid ſacrament. Fur-
 thermore / he ſeide / whan I ſawe theſe manere of likneſſis
 abyde ſtille / with oute anye turnynges or chaungynges /
 I durſte no more touche hem / but priuely I hiled the
 chalice with the patene and the patene with the corporaſe.
 And after the meſſe was done and the peple away paſſede /
 I ſette the chalice with the holy relyques / that ȝit in to
 this daye beeth contenede therynne / in a convenient
 place beſyde the awtere / with due reuerence to be kept.
 After this I went to the pope and made to hym myne
 confeſſioun: with ſothfaſt tellynge of al the caſe byfore-
 ſeide / and of al my ſynne. And after he hadde enioyned
 me penaunce and dewe ſatiffaccioun / he aſſoillede me /
 and let me goo. And ſo aſtir the myracle publifched and

knownen there comen fro dyuers contrees mykel folk to see tho preciouſe relikes : with grete reuerence magnyfieng oure loord Jefu / that alone wirceth ſuche hye merueyles.

¶ And than at the ende / the forſeide preeſt preyde the clerkes of feynt hughe / to the whiche he tolde all the forſeide tale / that they wolde alſo telle it to hym / ſo that he myzte be holpen as anentes god thorow his holy prayers. And whanne they hadde ſo done / ſuppoſynge that he wolde with a grete deſire haue gone forth to ſee the forſeide merueyles / he anſwerde in this manere ſentence that is worthely to be noted touchynge the feith of this holy ſacrament : Wele / he ſeide / in the name / lete hem haue to hem ſelf tho tokenes of her myſbileue. What is that to vs of theſe thinges : whether we / that euery day ſeen with the treweſt ynnere ſight of oure ſoule alle holy and fully this heuently ſacrifice / haue in merueyle the particulers ymages of this gifte of god / as who ſeith nay ? But lette hym goo ſee tho litel ſmale porciouns therof with his bodily eyze / that ſeeth not alle the hole with his ynnere goſtely eyze. And whan he hadde thus ſeide / 3euynge his bleſſynge to the preoſt at his goyng / afterward he reprehended his meyne of here curioſite : and not only ſtabled hem in byleue / but alſo declared opynly that thoo thinges that oure feith techith vs ſchulde be vnderſtonde and holde more certeynly of trewe byleuynge men than thoo thinges that this erthely light by refounſcheweth to bodily ſight. Thus oure loord of his ſpecial grace by opoun myracles and merueyles / ſchewed in this bleſſid ſacrament / draweth ſom folk out of here myſbyleue and ſtableth hem and ſtrengtheth in trewe bileue / as hit is now ſchewed in tweyne maneres.

¶ Touchynge the thridde cauſe of ſchewyng myracles ¶ Tercia

causa mira-
culorum in
sacramento.

¶ Greg-
orius.

¶ De
quodam
a vinculis
absoluto
virtute
sacre hostie.

and merveyles in this bleffid sacrament / that is to opyn
preef of the grete vertu therof in delyueraunce of peynes
and fauynges fro bodily meschief and goostly / Seint
Gregory tellith in his dyaloges and also in a Omeleye
vppon that gospel of luke *Si quis venit ad me / &c.* how
there was not longe bfore his tyme a man taken by
enemyes and lad in to fer contreyes / and there leyde
in prisoun and sette in hard bondes longe tyme : and after
many dayes his wyf / that herde na more of hym and
supposed that he had be dede / lette synge euery wyke
ones a messe / and offred the sacred hooft for his soule :
and also ofte as tho messes were so done for his soule /
so ofte tymes his fetres and bondes were loosed in that
prisoun. For longe tyme after / whan he was delyuered
out of prisoun and come home in to his owne contrey / he
tolde his wyf with grete merueylle / how that certeyn
dayes euery wyke his bondes were loosed and vndone.
And his wyf / befily acountynge and notynge thoo self
dayes / vnderstood wele and hadde knowleche that as ofte
as sche lete offre the sacrede hooft for hym / so ofte was he
loosed and his bondes vndone. And thanne the forseide
seynt Gregor concludith in this sentence : Wherefore / dere
bretheren / herof in certeyn consideracioun taketh and
gadareth in to your mynde of the sacrede hooft / that is
offred of vs : how moche hit may in oure self vnbynde the
goostly bonde of oure herte / sithen that hit offrede of oon
man was of so grete vertue that hit myghte loose in
anothere the bonde of his bodye. Wherefore moche
oweth euery preest to loue forto synge his masse ofte
sithes / and forto dispose hym therto by clene lyf and con-
tricioun and confessioun.

¶ De
quodam in
mari sal.

¶ To the self purpos also the forseide seynt Gregor
telleth in that book cleped *Dyalogus* / how vppon a tyme

whan a bifchope was in the see toward Rome / and there came vppon hym so grete a tempest that he was in despayre euere to scape and come to lande / the schipman that was in a litel bote folowyng the schippe / after that the rope wherwith the boot was bounden to the schippe by violence of that tempeste was broken / fodenly with the self boote he was so cast amonges the wawes of the see that the bisskop sawe no more of hym. And afterward whan the bisschoppes schippe after many periles was dryue to lande in a certeyne Ile / the thridde day he wente by the see side befily lokyng whether he myzte haue feyn of the bote or of the schipman byfore seide. But whan he myzte nouzt see of hem in any partie of the see / supposyng that the schipman was drowned and deed / hauyng greet sorwe for hym he lette synge a masse and offre the helesulle sacrifice of goddes body for the affoillyng of his soule. And afterward / in the self schippe restored / he took the see toward Itale : and whan he came to the hauene of Rome / there sodeynly he fonde alyue the forseide schipman that he wende had be dede : wherof gladde and ioyfulle / he asked hym in what manere he myzte lyue so many dayes in so grete perile of the see. And he answerde and tolde how ofte sithes in the floodes of that tempeste he was cast vp and downe / now aboue the bote ful of water and now vnder : and at the laste / what for trauaylle and what for fastyng / whan he was so ouercome and nere dede that he wiste neyther forsothe whether he slepte or woke / sodeynly hym thougt that one appered to hym in myddes of the see and ȝaf hym brede to ete : the whiche also sone as he hadde eten he toke strengthe : and sone after in a schippe that came therby he was taken and brougt to lande saaf. And whan the bisskop hadde asked of hym and vnderstande the day in

uato virtute
 sacre holtie.

the whiche he hadde refceyued the forfeide brede and was refrefched / than knewe he well that it was the felf day in the whiche he lete the preest fynge for hym and offred the facred hooſte in the forfeide yle for his foule.

¶ Thus ſcheweth oure loord openly by myracles and merveyles the ſouereigne vertu of this bleſſid ſacrament: and that not only in helpynge and ſauynge of men alyue / as it is now here byforeſeide / but alſo / that is more to charge / in loofyng and vnbyndynge of ſoules hens paſſid out of the fyre and the peynes of purgatorie / as the felf feint Gregor telleth in the forfeide book pleynly of a monke that for the fynne of proprete was in the peyne of purgatorie: and after that the ſacrede hoſte was offrede for hym thritty dayes / he was releſed and delyuered out of peyne. And alſo how another foule was delyuered out of peyne by vertu of that bleſſid ſacrament offred for it alle the dayes of a wyke.

¶ And here mowe we ſeen open preef of the paſſynge profite and vertu of ſpecial meſſes done and ſongen bothe for quyke and for dede. For as the felf feint Gregor ſeith / the holy ſacrede hoſte ſyngulerly and ſouereignly helpeth to vnbynde oure ſoules fro fynne / and moſt principally pleſeth the kyng of heuene and maketh hym ſawht to vs whanne he cometh to deme vs: ſo that it be offred with teris of compunccioun / and clannesse of herte. For he that in hym ſelf ryſinge fro deeth ſchal neuer dye: ȝit by this bleſſid hooſte in his myſterie ſuffreth oft for vs. For as ofte as we offren to hym the hooſte of his paſſioun / ſo ofte we maken newe to vs his paſſioun to oure vnbyndynge fro fynne. Thus oure lorde Jeſu / fulle of mercye / and ſchewyng to vs ſouereynly his endeles mercye in makynge and ȝeuyng of this moſt preciouſe gooftly mete of his bleſſid body / worcheth in dyuers maneres / as it is

feide / his merveyles and myracles openly schewed in this excellent facrament and ȝit conteyneth priuely and wonderfully there he voucheth faaf in hem that by trewe byleue and loue dreden hym. But this loue and drede wanteth many grete clerkes / the whiche leuen so mykel vppon her owne kyndely refoun and the principles of philosophie / that is mannis wifdom grounded only in kyndely refoun of man / that they wole not leue the trewe feith taught by holy chirche of thes bleffed facrament : and therefore they fele not the sothfaft comfortable effecte of the merveyulous myracles byforefeide / neyther opoun nor pryue / touching this holy sacramente. Wherefore mychel folk is deceyued in that partie that rather ȝeuen credence to that a grete clerk techeth acordynge to kyndely refoun / than to that holy chirche techeth here of onely in byleue aboue refoun. For there may no man sonnere erre in byleue of the sacramentis of holy chirche / and specially in this hye wonderfule facrament of cristes precious flesche and blood / than may grete clerkes but they haue grace of trewe mekenesse and loue drede / wherby they leue her owne witte and kyndely refoun and submytte hem lowly by trewe byleue to the doctryne of holy chirche. That grace god graunte vs specially of his grete mercy in these laste dayes that bene / as hit semeth / nygh to the comynge of antecrist and his disciples : the whiche schulle principally fonde to destroye the trewe feith of his bleffid facrament : and that by grete clergie of mannis cunnyng / and by merueyles and myracles worchyng / as seint Gregor in his morales vppon that word of Crist in the gospel / spekyng of antecrist and his disciples / seith in this sentence : There schole rise vp false cristen men and false prophetes / and thei schole schewe and worche grete signes and wondres : in to so

¶ Mor.
xxxij^o
et Job. xlv.
¶ Surgent
pseudo-
christi et
pseudo-
prophete.

muche that they that beeth goddis chofen folk / if it may be / schole be brouzt in to errour. Sothely / feith feint Gregor / now oure trewe martires worchene merueyles what tyme they fuffren turmentis and peynes / but thanne / that is to feie at the comynge of antecrist his disciples / whanne they ȝeue turmentis and peynes they schole also therwith worche merueyles. Lete vs thanne thinke and haue in mynde what temptacioun of mannis thouzt that schal be / whan the meke martir submytteth his body to tormentis / and neuertheles the tormentor byfore his eyzen worcheth myracles. Whos vertu schal than be so sadly grounded in byleue that ne he schal be meued in his thouzt what tyme he feeth that he that tormentith also therwith by signes and tokenes opunly schyneth ? For thanne schal antecrist be hye in worschippe by merueyles worchyng / and harde and scharpe by cruelete of turmentyng.

¶ These ben the wordes of that holy doctour feint Gregor / and many mo / spekyng of the wonderful myght of antecrist and his disciples : and the grete temptacioun that schal be in that tyme of cristen men. And it is likly by refoun that as the moste confort of oure cristen byleue stant in the most excellent sacrament of cristes body / so antecrist and his disciples scholen principalȝ worche in to destruccioun first of the trewe byleue of this bleffid sacrament in the forseide tweyne maneres / that is to feie : by clergie and euydence of worldes kunnyng acordynge to naturel refoun / and by merueyles and myracles worchyng in false decepcioun. And of the firste manere worchyng / we haue feyn in oure dayes how the disciples of Antecrist / that ben cleped lollardes / hauen made moche diffencioun and diuisioun in holy chirche / and putte many men in to errour of this bleffid sacrament by

the false doctryne of her mayster: the whiche thorow his grete clergie and kunnyng of philosophie was deceyued in that he gaf more credence to the doctryne of Aristotil / that stant only in naturel resoun of man / than he dide to the doctryne of holy chirche and the trewe doctoures therof touchynge this preciouſe sacrament. For Aristotel techeth / as kyndely resoun acordeth / that the accidentes of brede or wyne / that is to seie the colour / the sauour / and so forth of other / mowe not be but in the substance of breed or wyne after her kynde. But the doctryne of holy chirche is: that in this bleſſid sacrament by special myracle of god aboue kynde the colour / the sauour / and other accidentes of breed and wyn been there with oute here kyndely subiecte / that is to seie with oute the substance of breed and wyne that was byfore the consecracioun. And for as meche as this doctryne of holy chirche is aȝenst the principles of philosophie / that is naturel science: therefore the forseide maister of lollardes reprouede hit and scornede hit: and so he errede hym self and made many othere to erre touchinge the byleue of this holyest sacrament / the whiche ȝeue more credence to hym for the opynyoun of his grete clergie / than to the trewe doctryne of holy chirche. And thus ȝit in oure dayes hath antecrist wrouȝt in the firste manere byforeseide by this false maister of lollardes / and many othere of his disciples / into destruccioun of trewe cristen byleue touchinge this bleſſid sacrament of cristes body / and many other poyntis aȝenst holy chirche / with oute the fecounde manere / that is to seie worchinge of merueyles and myracles. For and antecrist had in hem hadde so grete power that they hadde with here resouns also wrouȝt merueyles and myracles / hit hadde be likly that holy chirche / and the trewe byleue specially of this bleſſid

sacrament / in grete partie hadde be destroyed for the vnstablenes of the moſte partie of the peple ⁊ notwithstandinge the grete merveyles and myracles / many and fele / that oure lord hath ſchewed here bifore in this holy sacrament / as it is feide / to ſtrengthe vs and ſtable vs in trewe byleue that holy chirche hath tawȝt vs thereof. In the whiche bileue by refoun we ſchulde be ſo ſadly ſette that after the ſentence of the apoſtle poule: Thogh ther cam down an aungel fro heuene and tauȝte the contrarie / we ſcholde not ȝeue credence to hym / but holde hym as curſed. But ſooth it is that there may none trewe aungel teche the contrarye of the byleue of holy chirche ⁊ and therefore he that ſo dooth is the aungel of Sathanas and not of god / as bene alle the falſe lollardes that now bene / the whiche haue neyther trewe drede / nor parſite loue of oure lord Jeſu ⁊ and therefore they fele not the gooftly ſwetnes of this heuently mete of his precious body in the likynge mynde of his merveyles ſchewed in that bleſſid ſacrament. But we that thorū grace ſtanden in trewe byleue / as holy chirche hath tawȝt vs / of this ſouereyn holyeſt ſacrament / with goftly likynge of ſoule haue we in mynde not only the merueyles and myracles wryten and preched of that holy ſacrament in dyuers maneres ſchewed / as it is bifore feide ⁊ but alſo confidre we how that oure loord Jeſu of his vnſpekable goodneſſe ſchewed to mankynde / he ȝeueh hym ſelf to vs euery day bodily in that precious ſacrament / as in a concluſioun and moſt ſpecial mynde of all his bleſſid lyfe to ſouereigne confort and help of oure wrecchid lyfe ⁊ the whiche is fulle of temptaciouns and ouer ſette with manye enemyes. Wherefore hit is ſpedefull to vs contynuely to crye after help of the ſoueryn vertu of this bleſſid ſacrament by the wordes that holy chirche ſyngeth in the ympne of this

sacrament / thus : O thou helesful hoofte / that openest the dore of heuene / the batayles of oure enemyes oppresen and ouersetten vs : wherefore zeue vs strengthe of withstandyng and brynge vs thi helpe to here ouercomynge / also to withstandyng of temptaciouns and ouercomynge of vices / to getyng of vertues and encrees of feruent affecciouns in the loue of oure loord Jesu.

¶ O salutaris hostia, etc.

¶ As for a full ende of alle his bleffid lyf byfore writen / here foloweth a schort deuoute preyer to hym / and his bleffid body in the sacrament of the awtere : the whiche oweth to be feide in prefence of that holy sacrament at the masse with inward deuocioun.

HEyle / holyest body of oure lord Jesu crist / that art now sothfastly conteyned here in this most excellent sacramento ! I knowe leche the myne lord god with my mowth : I loue the with all my herte : and I desire the with all the ynward affeccioun of my soule. I beseke the / swete Jesu / that thou vouche fauf of thyne souereyn goodnesse this day so benignely and graciously to visite my feke soule / desiryng to receyue the goostly / oure helesful sacrifice and welle of alle graces / that I may with gladnes fynde medicyne and hele in body and soule by vertue of thi bleffid prefence. Beholde not / lord Jesu / to myne wickednesses and manyfolde necligences and myn grete vnkyndenesse / but rather to thyne souereyn mercy and endeles godenesse. Sothely thou art that holy lambe with oute wemme of synne / that this day art offred to the euerlastyng fader of heuene for the redempcioun of all the world. O thou swettest manna / aungels mete ! O thou most likyng goostly drink / brynge in to my inward mowth that hony swete taste of thyne helesful prefence. Kynde in me the seruour of thyne charite : quenche in

me all manere vices : schede into me the plente of vertues : encrese in me the giftes of grace : and 3eue me hele of body and foule to thi plesynge. My god / I beseke the that thou wille so graciously bowe the / and fro thi hye heuene nowe come downe to me / that I / knytte and ioynede to the / be made oon spirit with the. O thou worschipfulle sacrament / I beseke the that alle myne enemyes be putte away fro me by the strengthe of the / and alle my synnes for3euen / and alle wickednesse be excluded by the blessid presence of the. Goode purpos / loord / thou 3eue me : myne maneres thou correcte and amende : and alle myne werkes and dedes thou dispose in thy wille. My witte and vnderstandynge by the / swete Jesu / be made here clere with a newe light of grace : myn affeccoun be enflawmed with fyre of thi loue / and myn hope confortd and strengthened with this blessid sacrament : so that my lyf here profite euer in amendement to bettir : and at the laste fro this wrecchid world with a blessid departynge that I may come with the to lyf euerlastynge. Jesu lorde by vertu and grace of thy lyf blessid with owte endyng. Amen. Amen. Amen.

EXPLICIT SPECULUM VITE CHRISTI COMPLETE.

¶ Jesu lorde thy blessid lyf helpe and conforte oure wrecchid lyf.

¶ Iste liber translatus fuit de latino in anglicum per dominum Nicholaum loue / Priorem Monasterij de Mounthe grace / ordinis cartusienfis.

GLOSSARY

A Boueforthe, *above*, 138.
 About, *occupied, busy*, 93, 159.
 Abreyde, *to upbraid*, 226.
 Accorde, *to reconcile; to agree*, 16, 17.
 Adradde, *adred, afraid*, 87, 155.
 Affectuosly, *affectionately*, 269.
 Azeynseye, *to gainsay, oppose*, 15.
 Algate, *always*, 20.
 Allone, *only*, 169.
 Alther, *of all*, 14.
 Altherhizest, *highest of all*, 28.
 Anemptes, *anent, concerning*, 12.
 Anentysche, *to make (oneself) of no account*, 43, 81.
 Appaie, *to requite*, 84.
 Apte, *fitting, suitable*, 247.
 Architryclyne, *the ruler of a feast*, 106, 107.
 Arette, *to attribute or ascribe to*, 30, 104.
 Arte, *to constrain or cramp*, 239.
 Aseeth, *satisfaction, reparation*, 220.
 Askes, *ashes*, 298.
 Aspie, *to espy, look after, watch*, 76, 129.
 Assoille, *to absolve*, 180.
 Astonyed, *astonished, surprised*, 26.
 Attentely, *attentively*, 259.
 Auter, *altar*, 61.
 Avisement, *thought, consideration*, 30.
 Avoutrie, *adultery*, 41.
 Awmenere, *almoner*, 57.

B Anker, *a covering or rug for a bench or chair*, 98.

Bapteme, *baptism*, 54.
 Barme, *bosom*, 21.
 Bede, *to bid, ask*, 117.
 Benefice, *benefit*, 43, 55.
 Bigge, *to buy*, 58.
 Bihight, *promised*.
 Blabering, *speaking foolishly*, 217.
 Blowyng, *boasting*, 101.
 Boistous, *hard, harsh*, 106.
 Borde, *board, table*, 105.
 Bostousnesse, *roughness*, 133.
 Bourdyng, *jesting*, 173.
 Brent, *burnt*, 114.
 Brisour, *bruise*, 230.
 Brosure, *bruise*, 237.
 Bustous, *rough, hard*, 25, 69.
 Buxome, *obedient*, 28.
 Buxumnesse, *obedience*, 64.
 Byhete, *a promise*, 149.
 Byhizt, *promised*, 110. So Byhoten, 148.
 Bynetheforthe, *beneath*, 138.
 Bythenke, *to bethink*, 40.

C An, *to know, have knowledge of*, 88.
 Careyne (*carrion*), *a dead body*, 178.
 Chargeant, *burdensome*, 37.
 Charre, *a domestic service*, 83.
 Chas, *chose*, 49.
 Chere, *countenance, face*, 24, 110.
 Chere, *dear, beloved*, 24, 73.
 Chese, *to choose*.
 Cheueteyn, *chieftain*, 103.
 Circumsided, *circumcised*.
 Circumspecte, *watchful*, 134.
 Clepen, *to call, name*.

Clergial(ly, *learned*(ly), 128, 165.
 Clergie, *learning*, 320.
 Clippe, *to clasp, embrace*, 37.
 Close, *to enclose*, 293.
 Closere, *an enclosed space or place*, 46.
 Combre, *to encumber*, 115.
 Compuncte, *affected with compunction*, 168.
 Comune, *publicity*, 112.
 Conclude, *to overcome in argument, to silence*, 94, 120.
 Conge, *to bid farewell to*, 255.
 Contenaunce, *content, satisfaction*, 63.
 Contrariete, *contrariness, opposition*, 108.
 Contrarious, *contrary*, 16.
 Corone, *a crown; to crown*, 35.
 Couenable, *proper, fitting*, 84.
 Couetise, *greed, cupidity*, 7.
 Cracche, *manger*, 46.
 Cure, *care, (spiritual) charge*, 103, 156.
 Curiosite, *daintiness, fineness*, 68, 69.
 Curious, *dainty, fine, rich*, 69.
 Customable, *customary, usual, regular*, 11.
 Customably, *according to custom, usually, commonly*, 101, 163, 180.

D Efaute, *defect; lack*, 105.
 Delices, *delights*, 272.
 Deme, *to judge*, 120.
 Demere, *a judge*, 93.
 Demynge, *judgement*, 164.
 Departe, *to divide, separate, part*, 12, 25.
 Derworthe, *dear, beloved*, 23.
 Derworthely, *dearly, lovingly*, 37.
 Despite, *injury*, 81.
 Despoyle, *to despoil, deprive*, 139.
 Deynte, *delicate*, 149.
 Deyntethe, *agreeableness*, 300.
 Dizte, *to prepare, make ready, to dress (food, etc.)*, 39, 96, 251.

Discater, *to scatter*, 233.
 Disese, *to trouble*, 41.
 Disesy, *troublesome*, 37.
 Disparkle, *to disperse, scatter*, 273.
 Dobeler, *a platter or dish*, 199.
 Dome, *judgement*, 13, 163.
 Domesman, *a judge*, 82, 104.
 Drenche, *to drown*, 144.
 Dromonde, *a camel*, 55.
 Dure, *to last, endure*, 296.
 Dwere, *doubt*, 170.
 Dyke, *a ditch*, 245.
 Dyuersorie, *a place to which one goes for shelter*, 46.

E Dicatyffe, *instructive*, 158.
 Este, *again*, 95.
 Eleuate, *exalted, raised*, 58.
 Elles, *else, otherwise*, 129.
 Entencion, *mental application, attention*, 92.
 Ententisly, *attentively*, 40, 76.
 Estyme, *to estimate*, 121, 142.
 Euene, *equal*, 50, 87.
 Excite, *to restore to consciousness*, 246.
 Excusacioun, *release*, 152.
 Exequies, *funeral ceremony*, 167.
 Eyled, *(ailed), caused*, 77.
 Eysel, *vinegar*, 242.

F Alle, *to befall, happen*, 168.
 Fantasme, *a spirit, phantom*, 144.
 Fele, *many*, 59.
 Felly, *craftily*, 193.
 Fenne, *filth, dirt*, 229.
 Fer, *far*, 25.
 Ferforth, *to a definite degree*.
 Fette, *to fetch*, 127.
 Ficche, *to fix*, 237.
 Flode, *a river*, 72.
 Flome, *a stream, river*, 72.
 Folye, *foolish*, 182.
 Foredo, *to destroy*, 16.
 Forfete, *to do wrong, sin*, 16, 18.
 Forleder, *leader*, 56.

Forthinke, *to repent*, 191.
 Forthy, *for this reason*, 59.
 Foundement, *foundation*, 82.

Frote, *to rub*, 129.
 Fructuous, *fruitful, instructive*,
 100, 115.
 Fulfill, *to fill to the full*, 38.

GAn, *began*, 94.
 Gladed, *made glad*, 38, 63.
 Gloteny, *gluttony*, 132.
 Glottery, *gluttony*, 131.
 Gnarre, *a snare*, 137.
 Gouvernaye, *government, guidance*,
 159.
 Greuouste, *grievousness, heinous-*
ness, 176.
 Ground, *foundation*, 34, 104.
 Grounde, *to establish, found*, 9,
 33.

HAlf, *halve, side, part*, 146, 249.
 Harneis, *equipage, equipment*,
 85.
 Hele, *to hide, cover*, 45, 90.
 Helynge, *covering, roof*, 116.
 Herbergere (*harbinger*), *one whose*
special duty it is to provide lodging,
 85.
 Herborwe, *lodging, shelter*, 46, 59;
to harbour, lodge, 74.
 Hiȝe, *to raise or exalt*, 81.
 Hile, *to cover* (cf. Hele), 254.
 Hirdemen *herdsmen*, 54.
 Homely, *familiarly*, 120.
 Hope, *to think, believe, expect*, 75,
 82.
 Horribilite, *horribleness*, 178.
 Hospitale, *a hostelry*, 77.
 Hosterye, *a hostel*, 188.

IDel, *idleness*, 78.
 Illude, *to mock, deride*, 232.
 Illusioun, *scorn, mockery*, 235.
 Importable, *unbearable*, 145.
 Infect, *sleeped, tainted*, 70.
 I-now, *enough*, 123.

JActaunce, *a boast*, 42.
 Jangelere, *a talker, wrangler*,
 27, 48.

KAreyne (cf. Careyne), 179.
 Katel (*cattle*), *property, goods*,
 45.
 Keuerchief, *kerchief*, 47.
 Kindly, *by nature, naturally*.
 Knowleche, *to acknowledge*, 75.
 Kunnyng, *knowledge*, 127.

LAwhe, *to laugh*, 23, 161.
 Lawher, *a laugher*, 48.
 Leef, *desirous, willing*, 116.
 Lendes, *the loins*, 237.
 Lered, *learned*, 162.
 Lese, *to lose*, 69.
 Lesyng, *lying, untruth*, 151.
 Let, *to hinder, prevent*.
 Leue, *to believe*, 10.
 Leueful, *permissible*, 70.
 Lewd, *unlearned, simple*.
 Libelle, *a written statement*, 111.
 Likyng, *pleasant*, 133; *pleasure*,
inclination, 135.
 Longe, *to belong*, 13, 63.
 Loue, *to praise*.
 Loutyng, *bowing*, 309.
 Low, *to lower or humble (oneself)*,
 81.
 Lowely, *humbly*, 85.
 Lynage, *lineage*, 46.

MAgge (*tales*), *worthless(stories)*,
 208.
 Maundement, *command, command-*
ment, 14, 282.
 Mawgrey, *ill will*, 125.
 Mawmetrye, *idolatry*, 44.
 Mawmette, *an idol*, 68.
 Mede, *reward*, 110.
 Medle, *to mix*, 155, 165.
 Meke, *to humble*, 59.
 Menge, *to mix*, 71.
 Merciable, *merciful*, 227.

Meyny, *retinue, company*, 56.
 Mistermen, *workmen, mechanics*, 247.
 Morteys, *mortice*, 239.
 Myche, mykel, *much*.
 Mynde, *memory, commemoration*, 303.
 Mynistre, *a servant*, 107.
 Mysleuyng, *misbelief*, 130.
 Mystely, *in a hidden or mysterious manner*, 173.
 Mysterie, *(hidden) doctrine*, 79, 106.

NAmeliche, *chiefly, especially*, 48.
 Nedy, *bound, obliged*, 60.
 Nemened, *mentioned*, 312.
 Nempned, *named*, 11, 100.
 Nere, *were not*, 209.
 Nerre, *nearer*, 91.
 Nese, *nose*, 47.
 Newly, *anew*, 251.
 Neyzheboore, *neighbour*, 161.
 Norisshe, *to nourish*, 132.
 Notability, *a notable thing*, 151.
 Nouȝt, *not*, 41.
 Noye, *to annoy, harm*, 242.
 Noyous, *harmful, troublesome*, 49, 65.
 Nygunrye, *niggardliness*, 187.
 Nyh(e, *nigh, near*, 46, 72.

OBeysaunt, *obedient*, 305.
 Obreydyng, *upbraiding*, 232.
 One, *to unite*, 32, 93.
 Or, *ere*, 25.
 Ordeyne, *to prepare*, 97.
 Otherwhile, *at other times*, 83, 101.
 Ouȝterly, *utterly*, 97.
 Outake, *except*, 22, 129.
 Owe, *to be obliged*, 29.
 Owhere, *anywhere*, 12.

PAie, *comfort, satisfaction*, 269.
 Paletike, *paralysed*, 116.
 Partyner, *partaker*, 278.
 Pasch, paske, *Passover*, 278-80.

Passyng, *surpassing, pre-eminent*, 259.
 Pilche, *a coat or robe made of skin dressed with the hair*, 49.
 Pistle, *epistle*, 50.
 Plenerly, *fully*, 149.
 Plente, *fullness, abundance*, 309.
 Plenteuous, *possessing plenty, wealthy*, 40.
 Plenteuously, *plentifully*, 84.
 Preciosite, *great worth or value*, 133.
 Precony, *commendation*, 58.
 Predicacioun, *preaching*, 86.
 Preue, *to prove*.
 Priue, *private*, 24.
 Priue, *to deprive*, 139.
 Priuete, *privacy; secret counsel*, 10, 287.
 Proper, *(one's) own*.
 Propurly, *properly*, 11.
 Puple, *people*, 55, 188.
 Pure, *very; mere*, 60, 66.
 Purveye, *to provide, supply*, 96.
 Pynefulle, *hard, painful*.
 Pytte, *a pool*, 126.

RAble, *to say rapidly, to gabble*, 113.
 Rebelle, *rebellious*, 133.
 Recluse, *religious, monks or nuns*, 92.
 Recluse, *shut up*, 42, 43.
 Reclusion, *the fact of being shut up*, 43.
 Refete, *to refresh*, 309.
 Refourm, *to restore (peace)*, 121.
 Refreyn, *to restrain*, 94.
 Refute, *refuge*, 118.
 Rehete, *to comfort, to refresh*, 97, 98.
 Renoue, *to renew*, 241.
 Reward, *heed, regard*, 118.
 Rewarde, *to regard*, 27.
 Rewme, *realm*, 86.
 Richesse, *wealth; riches*, 73, 109.
 Rowne, *to whisper*, 106.

SAd, *firm, serious*, 86.
 Sadly, *stedfastly, firmly*, 80, 272.
 Sakerynge, *consecration*, 311.
 Salue, *to salute, greet*, 97.
 Say, *saw*, 26.
 Schrewe, *an evil-liver, sinner*, 28.
 Schrifte, *confession*, 114.
 Schylde; God schylde! *God forbid!* 78.
 Schypherd, *shepherd*, 49.
 Scripture, *writing*, 8.
 Secretary, *an intimate friend*, 218.
 Sely, *holy, blessed; simple*, 75.
 Semblaunt, *countenance; appearance*, 27, 264.
 Semeliche, *seeming*, 59.
 Sengler, *particular*, 60.
 Sensualit(i)e, *perception, sense, the senses*, 67, 132.
 Sepulture, *a sepulchre, tomb*, 253.
 Seuarynge, *a partition*, 83.
 Sewe, *to follow*.
 Seysone, *seizin, sasine, possession*, 294.
 Sicke, *a shekel*, 188.
 Signe, *to make the sign of the cross over (a person)*, 252.
 Siker, *safe, secure*, 8; *to assure*, 144.
 Sikernessee, *security*, 257.
 Singuler, *particular, certain*, 101.
 Skape, *to escape*, 137.
 Skillfull, *reasonable*, 115.
 Skille, *reason*, 45, 51.
 Somere, *a summoner*, 85.
 Sothe, *sooth, the, or a, truth*, 125.
 Sothen, *sodden, boiled*, 128.
 Sothfastness, *truth*.
 Sothly, *truly*.
 Spedeful, *profitable*, 143.
 Spere, *to fasten, close*, 257, 291.
 Spices, *species, kinds*, 132, 133.
 Spitouse, *despiteful*, 256.
 Sprang, *shed*, 50.
 Spreyne, *to sprinkle*, 265.
 Squeymous, *squeamish, fastidious*, 48.

Stable, *to establish, rest; to strengthen*, 11, 142, 272.
 Stede, *place; preference*, 101.
 Steke, *to close, shut*, 242.
 Stene, *a stone jar or pitcher*, 106.
 Step (*a mistranslation of L. vestigium, mark*), 281, 297.
 Steryng, *stirring, incentive, instigation*, 134, 313.
 Stie, *to ascend* (cf. Upstize), 269.
 Stoken, *closed, shut*, 26.
 Stonen, *stone*, 52.
 Stynte, *to cease*, 256.
 Subdyte, *subject*, 45.
 Sudarye, *a napkin*, 252.
 Sufferable, *liable to suffer*, 52.
 Sugette, *subject*, 45.
 Superflue, *superfluous*, 53.
 Suppoayle, *support*, 47.
 Sweuene, *a dream*, 183.
 Syhe, *saw*, 23.

TApite, *a carpet*, 57.
 Temerarie, *bold*, 93.
 Tente, *heed, attention*, 77.
 Tentinge, *purposing*, 159.
 Terme, *space or period of time*, 38.
 Terme, *limit*, 132.
 Termyne, *to determine, settle*, 17, 19.
 Thankes (her), *of their own will or desire*, 140.
 They, *though*, 98.
 Tother, *the other*, 125.
 Trauailous, *troublesome, difficult*, 65, 143.
 Trecchour, *a traitor*, 139.
 Tresorie, *a coffer*, 58.
 Trete, *a treatise*, 165.
 Triacle (*treacle*), *medicine*, 201.
 Trillyng, *shaking, twirling*, 112.
 Tristily, *trustfully, confidently*, 42, 149.
 Trone, *a throne*, 14.
 Trowed, *believed, supposed*, 100.
 Turblyng, *turmoil, noise*, 92.
 Turtle, *a dove*, 58.

Twynne, *to separate, part*, 252.

Tyraunterie, *tyranny*, 161.

UNderfonge, *to take, receive*, 62.

Unhiled, *uncovered*, 103.

Unkede, *uncouth, strange*, 120.

Unkouth, *unknown, strange*, 46, 68.

Unkunning, *ignorance*, 190.

Unmyzte, *weakness*, 135.

Unnethe(s), *scarcely*, 67, 75.

Unsely, *wicked, wretched*, 225.

Untrowynge, *misbelief*, 40.

Untyme, *wrong time*, 133.

Unwetynge, *unaware*.

Unwitte, *want of wit; folly*, 19.

Upstize, *to ascend*.

VIker, *representative, vicar*, 122.

Vileynsly, *villainously*, 225.

WAke, *to watch*, 141.

Wakkerly, *watchful*, 224.

Wakyng, *watching, watch*, 143.

Wem(m)e, *blemish, mark*, 199, 262.

Wende, *supposed*, 74.

Werne, *to turn away, refuse*, 46.

Weryede, *worried, torn*, 114.

Wische, *wisshe, washed*, 119.

Wiste, *knew*.

Withinforth, *within, inwardly*.

Withoutforth, *without, outwardly*.

Wodenes, *madness*, 41.

Wrijte, *a carpenter, wright*, 81.

YMpne, *a hymn*, 190.

Ynne, *to lodge*, 313.

3Ede, *went*.

3erde (yard), *a garden*, 218.

THE END

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